A TRUE

INTERPRETATION

OF

All the Chief Texts, and Mysterious Sayings and Visions opened, of the whole Book of the

REVELATION of St. JOHN.

Whereby is unfolded, and plainly declared those wonderful deep Mysteries and Visions interpreted, concerning the *true God*, the *Alpha* and *Omega*;

With variety of other Heavenly Secrets, which hath never been opened, nor revealed to any man since the Creation of the World to this day, until now.

By Lodowick Muggleton, *one of the two last Commissionated Witnesses & Prophets of the onely high, immortal, glorious God,* CHRIST JESUS.

Printed in the Year of our Lord, 1665. for the Author *Lodowick Muggleton*, in Great Trinity-Lane *London*, near the Sign of the Lyon and Lamb.

The Epistle to the Reader.

I Had thoughts when I writ *The Interpretation of the eleventh of the Revelation*, to have written no more Books, thinking in my self that there was sufficient mysteries written to have satisfied the spirit of any man, as well as my self, who came to understand the mysteries of the true God, and the right devil, as I my self did.

And because those heavenly things there treated upon, were so strange, neither did I ever finde, or read such a kinde of language, not in all the ancient Fathers writings, and all who have undertaken to interpret the Scriptures, and especially this book of the Revelation of Saint *John*.

In all my zeal in religion, which was very great, I found no satisfaction neither in their writings, nor in their preachings, which was an evident sign to me, that those Preachers and Writers were ignorant of God.

For certainly if they had, I should have found rest there, and so would many more, but I see all our preachers and teachers of all opinions in religion they did, and do come short of the glory of God, in that none of them hath, or can declare unto the people neither by writing, nor speaking, what the true God is in his form and nature, nor the right devil his form and nature, not with all their wisdom of reason, and great learning, and study of the Scriptures.

When as to know God, is life eternal, so that I know now by experience, that there is a great deal of difference between knowledge, and thinking I know.

For true knowledge it gives satisfaction to the spirit of man, and who ever knoweth the true God, must needs know the right devil: And can a man be more satisfied in his minde then he that knows the true God, and the right devil? for by this knowledge the spirit of man hath peace with God.

Also he knowing the devil, where he is, and what he is, he is not afraid of him; for the great trouble that lieth almost upon all men,

and womens spirits, is, they know not God, therefore they do not love God, but fear his anger they do not know.

And as for the devil, they fear him to be some spirit flying in the air, even a fiction of their own brain: The imagination of reason thorow its ignorance hath created such a devil to it self, that the fear of it hath caused many men and women to loose their wits.

When as indeed, and in truth, there is no devil but men and women, neither doth any devil commit fornication, neither temporal nor spiritual with idols, but men and women; neither doth any devil persecute and kill the Saints, or others, but men and women; so that there is no other devil to be damned to eternity, but men & women.

So that this is to be minded, that all the Scriptures as they were spoken by the holy Prophets, and Apostles, they were spoken to men and women, that is, to Saint, and devil, for the Scriptures were spoken to none but to these two.

And these two are men, both Saint and devil, and yet all the Interpreters of Scriptures cannot find what the devil is, nor where he is. And if they were well examined, they would hardly find where, and who are Saints.

And all this ignorance that lieth upon the spirits of men and women, that produceth the trouble of mind, or that non-satisfaction, it is because the teachers of the people are ignorant, and blind themselves in the knowedge of the true God, and the right devil, and of the true interpretation of the Scripeures.

So the mysteries of the Kingdom of eternal Glory is hid from their eyes, so that they have not satisfaction in themselves, nor the people that hear them; so that whilst they preach to others they themselves are cast-aways, or as Christ saith, *The blind leads the blind, and both fall into the ditch of eternal perdition.*

Yet I confess they cannot help it, for it is the instinct of nature for the spirit of reason in man, to go to preach before he be sent;

And it is the instinct and nature of the Spirit of Faith, not to be willing to go on Gods Messages, when he is sent of God.

This I can experience to be truth in my self, for I was the unwillingest man in the world to be publick, either in temporal things, or in spiritual matters, so that I was forced by a curse from the Lord, if I would not go.

But now I see the same curse did God lay upon all Prophets and

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Messengers whom he had chose, if they should not obey to go where God would send them: witness *Moses*, *Jeremiah*, and divers other Prophets, and as the Witnesses of the Spirit.

So that I would have the Reader to understand thus much, that where a true Minister is, he is sent of God, and the doctrine he doth bring, it giveth satisfaction unto himself, and to all those that doth truly receive it.

So on the contrary, that Minister that is not sent of God, his Doctrine doth neither satisfie himself, nor him that receives him: this most peoples experience can witness unto.

Else, as *Samuel* said to *Saul*, *What meaneth the lowing of the oxen, and the bleating of the sheep in mine ears?*

So in like manner, if men were true Messengers of Christ, what meaneth the horror and torment of Conscience, and the fear of eternal damnation in the souls both of Minister and people?

This many a Minister, and hearer of them, can witness unto.

And all is, because they were not sent of God, for it is counted as great a sin to run before a man is sent of God, as it is not to go when he is sent, which sin is called rebellion, which is as bad as the sin of witchcraft.

I speak this onely that the Reader, the Seed of Faith, may see the difference between those Messengers that are not sent of God, and their Doctrine, from those that are sent of God, and their Doctrine, and see which will satisfie the spirit best, for I know some hath tasted of both, therefore they can tell best.

For this is to be minded, that every true Prophet, or Messenger of Christ, can trace the foot-steps of God in the Scriptures, for the Scriptures are the paths for Gods Spirit to walk in, and the paths of God are but three paths, to wit, the three Records in earth, Water, Blood, and Spirit.

That is to say, the Commission of *Moses*, the Commission of Jesus and the Apostles, and the Commission of the Spirit; these are the three paths which God doth walk thorow, which every Commissionated Prophet could finde out God in that path he walked in: Thus when Gods Spirit walked thorow the Law of *Moses*, that being the path for Gods Spirit to walk in, the Prophets afterwards did finde him out in that worship of the Law.

So likewise when Gods Spirit did walk in the path of the Gospel, the

the Apostles did finde him out in the Gospel, and could trace his steps in the paths of the Law: So that the Apostles found God out in those two paths aforesaid.

Thirdly, The Witnesses of the Spirit have found God out in all his three paths, as thus: 1. The Prophets kept close to the worship of the Law of *Moses*, and therein they found God. 2. The Apostles kept close to the worship of the Gospel, and therein they found God. 3. The Witnesses of the Spirit keeps close to the worship of God in Spirit and truth; These three Records on earth, are the three paths for God to walk in, and who ever doth walk in them shall finde him.

Onely I would have the Seed of Faith to minde, what advantage one Commission hath over another: the Commission of the Gospel had great advantage of those in the Law.

In that the Apostles knew the path of the Law, and the path of the Gospel also, so that they had proofs from *Moses*, and the Prophets, that they were chosen to bear witness unto Jesus, and that worship set up by them, when as *Moses* had no books to proof he was chosen of God, but he had the power of miracles to prove he was sent of God, and the Prophets after him had his writings, to prove that God had appeared to *Moses*, so that the Prophets could go no further then *Moses*, and he that could trace the steps of God until he came to *Moses*, he was sure to finde God there; but if any man went any further he could never finde God at all.

So that the Apostles advantage was great in that they had two paths to walk in, when as the Prophets had but one: for the Prophets in their time did see that God would become flesh, and the Apostles did see that God is become flesh, so that their advantage was great. Thirdly, The Commission of the Spirit hath advantage above them both in this respect, in that the worship of the Spirit is spiritual without any outward ordinances, so that the Spirit of Faith, or revelation, can walk thorow the path of the Law, and can finde that God was there, but he is not there now. Secondly, This Commission of the Spirit can walk thorow the worship of the Apostles, and do finde that God was there, but he is not there now.

Thirdly, So that God is walking now in the third path, or third record on earth, even the Commission of the Spirit, and there is no walking for any man to finde God but there; for there is the

knowledge

knowledge of the true God, and the true Interpretation of the Scriptures, so that this Commission of the Spirit, it hath a great advantage of the other two aforesaid, in that the knowledge of the Spirit is a higher knowledge then that of the Prophets, and Apostles, and the Interpretation of Scripture, more abundant then either Prophet or Apostle, and more especially the interpretation of heavenly visions.

For this the Seed of Faith may minde, that heavenly visions are hard to utter by those men that see them, but it is more hard for a man to interpret that which he never saw, for any mans reason would tell him, that it was more easie for *Pharaoh* and *Beltesaazar* to tell their dreams and visions on their heads, then it was for *Joseph* and *Daniel* to interpret their dreams.

Yet this gift was given them of God so to do.

So likewise God hath given us the chosen Witnesses of the Spirit, more knowledge in the Scriptures, then all the men in the world at this day: and not onely so, but God hath given me the gift of Revelation and Interpretation of many Visions and Revelations in the Scriptures of truth, and more especially in this Book of the *Revelation* of Saint *John*.

Which book doth consist of little else but heavenly Revelation, and spiritual visions, which if the Seed of Faith doth but minde, they will finde in this Treatise all the most considerable Revelations and Visions, and mystical sayings in the Book of *Johns Revelation*, opened and interpreted.

So that who ever doth truly understand the intepretation of them may receive much satisfaction, as to discourse in the Scripture language with any learned man in the world, that speaks the English tongue.

And not onely so, but much satisfaction will arise from the true understanding of it, to their eternal peace, joy, and glory, hereafter.

And though I had thought, as aforesaid, to write no more Books after the interpretation of the Revelation, yet I have written two since, one the *Quakers* did extort out of me by their writing unto me: but this the Revelation in opening many places of this Book of the *Revelation* of *John*, is come so powerfully upon me, that I thought it was better to break covenant with my self, then

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The Epistle to the Reader.

[illegible] they shall have my poor Comments and divine secrets with my self.

And having unpremeditatedly resolved to let it be publick, I did apply my self the more serious unto it, to that I am now glad I did perfect the thing, for now others will have it as well as my self. So that I make no question but many will receive benefit by it, which shall last to the end of their lives, and not only so, but the knowledge and benefit of this Book of the Interpretation of all the other mysterious sayings, and visions in the Book of *Johns Revelation*, it shall remain in some or the end of the world, and happy will those be in whom it doth remain, and miserable will those be who despise and reject it, though I be laid in the dust, to I shall leave the title to my God, my King, and my Redeemer, the Lord Jesus Christ, God and Man, in one singular person, who is distinct of himself from Angels, and men, and conclude this Epistle.

Written by Lodowick Muggleton, *one of the last two witnesses of the Trinity, unto the Rich and Mighty God, the Man Christ Jesus in Glory.*

To my Worthy Friend,

Mr. LODOWICK MUGGLETON.

UPON HIS

Interpretation of the Book of the Revelation.

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So was th' foundation of this Piece too sure,
To hinder, or a little doubt procure
Of what proceeds; for the foundation tryd
There is no fear but th' Building will abide.
And that which followed drew so near my sight,
By what preceded, that I know 'tis right.
And will abide the storms of envies blast,
Or censures of the world, or slanders cast
Either on it, or those who do believe,
God did to you this heav'nly wisdom give
Methinks they have been like to a tender Plant,
Who yields none of its precious fruit for want
Of the assistance of the Gardners hand,
And he yet waits for an express command
Ere he transplant a thing which is so rare
(On which his Lord hath an indulgent care,
And in't takes pleasure) so the Gardner will
Not meddle with it to remove it, till
His Lord give order; which done, he then [illegible]
It [illegible] where pleasantly it grows.
And by [illegible] help of his industrious hand,
Proves to be th' mirror of all Plants i'th land,
And bears much fruit, and that proves Cordial too,
And cures such Griefs, as nothing else could do.
Like such a Plant as this, these things have lain,
Till you transplanted them, and made it plain.
You are the Gardner, and your Works the Plant,
The Fruit's the experience of each precious Saint,
Which is an Antidote for to expel hell,
The poisonous and temptatious snares of
And hath such peerless virtue, that it can
Inflame some Souls, and quench some others then;
For as the one tastes in a strong desire,
To blow the coals, and not to quench the fire:
So on the contrary, the other who
Doth taste but onely for to make a show
That he hath tryd such things, & finds indeed,
They are but husks on which we seem to feed.
Then secretly, this liquid Fruit it will
Put out the warmness, and an ice congeal
In that presumptious soul who dares to say
This is not the right path, or heav'nly way
If we for parallels would seek, we may
Look o're the Bible, and no other way:
For ther's explained by the apostles there
Such things as are not to be found elsewhere,
Till you in your great Works did so excel,
That onely to themselves they 'r parallel;
But if reflection back on them we make,
'Twill not a tittle of the glory take
From this your Work, but it will rather ad
A lustre, in confirming what you 've said.
I have heard there is a fountain, and some say
'Tis in the Confines of Armenia,
Which hath such strength in that close Element,
That whosoe're 's by angry fortune sent
Into this fountain, or falswithin its brink
It bears them up, & wil not let them sink
Even such is your Commission; for who o're
Falls upon it, he shall not need to fear
That seeming danger, which at first may show
A threatning face, or knit an angry brow:
And this clear fountain, if considered wel
Would represent more then my pen can tel
But our All-seeing God is he on whom
You dayly wait for Revelation.
And your inspired Soul is so divine,
That 'tis a Theam fit for Wits more sublime,
Then my weak Genius, therefore I'le give way
To those who more refined Wits do sway,
And mine shall onely be a foil to clear,
Or make anothers wrote more fair appear,
And so I wish you many succeeding days,
That you may write again to Gods great praise,
And the Saints benefit.

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Judah

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Chap.79. *The Prophets prayer and thanksgiving unto Jesus Christ, the onely God, who became very man, and yet was very God at the same time.*

Chap.80. *What is meant by* Gog *and* Magog, *and how the Camp of the Saints may be said to be compassed about in all the four quarters of the earth, and what that fire is that came down from heaven.*

Chap.81. *How Non-commissionated men are those that do add unto the Prophecy of this Book of the* Revelation, *and to all the Scriptures: and how the plagues written in that Book will be added unto them, for going before they were sent of God.*

Chap.82. *How men are said to diminish, or take away from this Book, and how he hath his part taken out of the Book of Life.*

All

All the Chief HEADS *of the most Divine* MYSTERIES, *plainly opened in the several Chapters of this Book.*

CHAP. I.

THe first Chapter of the *Revelation* of *John* doth speak of things which must shortly come to pass.

John calls it *The Revelation of Jesus Christ which God gave unto him, to shew unto his servants things which must shortly come to pass.*

John might well say that God did give it unto him, because Jesus Christ is God, as he doth make it appear in his following Discourse in this Chapter.

Also those servants which he was to declare this Revelation of Jesus Christ unto, I declare it was unto the Ministers of those Seven Churches in *Asia*, and from them to the Churches themselves.

Also *John* doth speak much of this Book of the Revelation by way of vision, as well as revelation, and that doth make this Book of the Revelation to be the more difficult, and hard to be understood, or to be interpreted.

Therefore many wise and learned men have gone about to interpret some places of it, but have left the greatest part of it as a sealed Book which cannot be opened, and have left that which they have writ upon, as dark to the Reader as it was at first.

And the cause is they do not know what revelation which doth arise from the Seed of Faith is, neither can they distinguish between revelation and vision; many other reasons might be given why, but I shall let that pass now.

But to the matter in hand: It is said that the knowledge of that

great Mysteries should be signified by his Angel unto his servant *John*.

Now what this Angel was, I shall speak some thing of it hereafter.

But *John* was to bear record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw: and this record which *John* bear it was to the seven Churches in *Asia*.

Therefore he directed his Revelation to them, and his Revelation was this, Grace be unto you, and peace from him, which is, and which was, and which is to come, and from the seven Spirits which are before his Throne.

First, what is meant by him which is, and which was, and which is to come.

This he, I declare was no other but the Lord Jesus Christ, this is he that is, because he is now become flesh, therefore he is called the Word of God, that is, the Word became flesh, according to *Johns* saying, *In the beginning was the Word, and the Word was with God, and the Word was God.*

And this Word became flesh, and dwelt amongst us, and this was Christ which is that word of God, which is God, and is in heaven in that very same flesh, which the eternal spiritual body became, and suffered death in.

And in this regard *John* did say, Grace and peace unto the seven Churches, from him *that is*, because he is now become flesh, and is now in heaven in that same body, as aforesaid.

Secondly it is said, *and which was*, this Jesus Christ is he that was also, as you may see *Exodus* 3. 14. A little before in that chapter God doth send *Moses* to *Pharaoh*, *Moses* desiring in whose name he must go, God giveth him this answer, *God said unto* Moses, *I am that I am: and thus shalt thou say to the children of* Israel, *I am, hath sent me unto you.*

This *I am*, I declare by Revelation, is no other but Jesus Christ, and this is he *which was*; that is, he was without a body of flesh at that time when he spake to *Moses* and the Prophets, yet he had a body when he spake to *Moses*, in the form and likeness of a man.

For man could not have been the Image and likeness of God, but Gods body, though it was like a man, *yet it* was a spiritual substance clear as chrystal, and as I may say, swifter then thought, brighter than the Sun.

There-

Therefore *Moſes* could not ſee his face and live, for a mortal eye-ſight cannot ſee an heavenly and ſpiritual glory; therefore there is no ſeeing nor knowing of God before he became fleſh, nor now he is aſcended up into the ſame glory, where he was before, but by faith onely.

For no man can ſee the face of Jeſus now he is in glory, and live, no more then *Moſes* could ſee his face and live, before he became fleſh.

And this Jeſus was *that I am*, that ſpake to *Moſes*, and that Jehovah, and that God which was, that is, he was from eternity, and revealed to mankinde from the beginning.

Thirdly, This Jeſus is he which is to come, that is, he is to come to put an end to all time, that there might nothing but eternity remain; for as there was a beginning of time, ſo likewiſe there ſhall be an end of time, and as eternity had no beginning, ſo ſhall it have no ending.

But here lyeth the great myſtery; that eternity became time, and time became eternity again.

The meaning is this, God became fleſh, and fleſh was in time, and Chriſt he being that fleſh of God, therefore called by the Revelation of *John* he which was before he became fleſh, he was God then under the title of God the Father.

And after he did become fleſh, the *Revelation of John* doth ſay, *He is* that he is God now under the Title of God the Son, and as he is to come, he is God under the Title of God the Holy Spirit, yet theſe three are but one perſonal glory.

They are all called by the *Revelation* of *John*, but he that is, which was, and which is to come.

And as *Moſes* and the Prophets did ſee by the eye of faith, that God was a ſpiritual body in the form of a man, and that this God would become fleſh, this I ſay they did ſee by the eye of faith, and ſo were very well ſatisfied: the truth of this may be underſtood by the eye of Faith, from that ſaying of *Moſes* unto the children of *Iſrael*, where he ſayeth, God will raiſe you up a Prophet like unto me, him ſhall you hear.

That is, God will become fleſh himſelf, ſo that he may be capable to be a Prophet, that you may be the more capable to hear him; ſo likewiſe that place the 9. of *Iſaiah*, he propheſieth of God

becoming flesh, in that he saith, *To us a childe is born, unto us a son is given; and the government shall be upon his shoulder, and he shall be called the Mighty God, The everlasting Father, The Prince of Peace.*

This *Isaiah* did see by the eye of Faith, that God should become a little childe. Great is this mystery of God, but few that understand it!

For this Jesus is the onely wise God, which is, which was, and which is to come, which hath washed every true believers soul in his own blood, neither can any thing cleanse and purge the conscience of man from the guilt of sin, and fear of eternal death, but the blood of a God.

But I shall speak more of that hereafter, what should be the meaning of those Seven Spirits, which are before his Throne. I declare by Revelation, that those Seven Spirits which were before the Throne of God, they were those gifts and blessings of grace, which Christ gave unto the Ministery of the Seven Churches after his ascension, as may plainly be read in the second chapter of *Johns Revelation.*

Where he beginneth to write to the Seven Churches, and the Angel of every several Church, which Angel was the Minister; I say they had every one of them a several reproof, and a several gift and blessing; therefore I shall let the reproof alone, because it would be too large to interpret.

Onely I shall name the several Blessings, because the seed of Faith may the better understand the interpretation of them, therefore I shall set them down in order.

I. The first Gift and Blessing is sent unto the Angel of the Church of *Ephesus*, which is as followeth, *To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the Paradise of God.*

II. The Blessing of the Church of *Smirna*, is, *Him that overcometh shall not be hurt of the second death.*

III. The Blessing of the Church of *Pergamos*, *To him that overcometh will I give to eat of the hidden Manna, and will give him a white stone, and in the Stone a new name written, which no man knoweth saving he that receiveth it.*

IV. The Blessing of the Church of *Thyatira*, *And him that overcometh and keepeth my works unto the end, to him will I give power over the Na-*

Nations, and he shall rule them with a rod of Iron, as the vessels of a Potter shall they be broken to shivers, as I received of my Father, and I will give him the morning Star.

V. The Blessing of the Church of *Sardis*, *Him that overcometh, the same shall be clothed in white Raiment, and I will not blot out his name out of the Book of Life, but will confess his name before my Father, and before his Angels.*

VI. The Blessing of the Church of *Philadelphia*, *Him that overcometh will I make a Pillar in the Temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the City of my God, which is* New Jerusalem, *which cometh down out of heaven from my God, and I will write upon him my new name.*

VII. The Blessing of the Church of *Loadicea*, *To him that overcometh will I grant to sit with me in my Throne, even as I also overcame, and am sat down with my Father in his Throne.* He that hath an ear, let him hear what the Spirit of Revelation in *John* hath said unto all the seven Churches of *Asia*.

CHAP. II.

The interpretation of the several Blessings.

THis Tree of Life in the middest of the Paradise of God: the Tree of Life is no other but the Person of Christ, and the eating of it is believing in him to be the onely God, this is, to eat the flesh, and drink his blood.

2. He that overcometh shall not be hurt of the second death: this second death is an eternal death, that is a living death, and a dying life, that is always dying, yet never dead, this is called by the Spirit the second death, which all true believers shall be freed from, so that they shall not be hurt of the second death.

3. He that overcometh will I give to eat of the hidden Manna, and will give him a white Stone, and in the stone a new name written which no man knoweth, saving he that receiveth it.

This hidden Manna, is that peace and satisfaction every true believer hath in his minde in believing in the true God, so that the mind or spirit doth feed upon those sweet refreshments that floweth from their faith in the true God.

For those motions of faith that doth arise in the mind, it feed-

eth

eth upon the assurance of everlasting life, for eternal life is that hidden Manna, which every true believer doth eat of.

So that the spirits of true believers doth eat of this hidden Manna of eternal life, even as the Jews did eat of that Manna that *Moses* gave them in the Wilderness, which Manna is called Angels food.

That Manna *Moses* gave them to eat, it did signifie the Law by which the holy Angels did live by, and by that holy Law the Angels do live, that Law being written in their natures of pure reason.

And by their feeding upon that Law, that is, by their perfect obedience to God their Creator, they do live in his presence for ever.

So that the Manna that came down from Heaven, it was but a type or figure of the Angels Law written in their natures, by which they live in the presence of God to eternity.

So likewise there is a Law written in the nature and seed of faith, that is to say, in every true believer, and by this Law written in his heart, he cometh to perfect obedience of faith, and so liveth by the faith of the Son of God, as *Paul* saith.

But I say true believers now they live by the faith of God himself, and so it may be called the faith of Gods elect.

So that every true believer doth eat of the hidden Manna, that is, they eat the flesh of Christ, for he is that bread that came down from heaven, that whosoever doth eat thereof shall never dye.

So that to speak properly, the flesh of Christ is that hidden Manna, and that refreshments and assurance of eternal life, as I said before, is but types and figures, as the other Manna was to the Jews.

So that every one that doth truly believe in the true God, he doth eat of the hidden Manna: it may well be called hidden Manna, for indeed it is hid from the greatest part of the world, and very few there is that doth eat of it at all.

For none doth eat of it but those to whom it is given, but the Angels Manna is eaten of by every man and woman in the world: And as for this white Stone, this white Stone signifies clean hearts: as thus, whereas the heart before it was a heart of stone, or a stony heart, and not onely so, but it was a black stony heart

defiled

defiled with ignorance, blindneſs, darkneſs, and unbelief.

So that the heart was compaſſed about, and covered with the fear of hell, and torment of ſoul, and now this black or red ſtony heart, it is purified by faith in the blood of the Lamb.

It having a new Law written in it, that is the Law of faith, and ſo cauſeth men to walk in Gods Statutes; which Statutes of God is to believe thoſe whom he ſends, and that Faith will purifie the heart of that ignorance, darkneſs, and unbelief.

So that in ſpiritual matters the heart of man will become a white ſtone: it is called a white ſtone, becauſe it is cleanſed from thoſe things aforeſaid, and made white by faith in the blood of the Lamb.

So that this white ſtone is no other but a new heart, or the old heart made new by the power of Faith.

And as for the new Name that is written in this white ſtone; this new Name is a ſecret knowledge and aſſurance, that he is one of the redeemed of God.

So that he hath the Name of the ſecond *Adam* written in his heart, even as all men have the Name of the firſt *Adam* written in their hearts, becauſe all men are in the fallen ſtate by nature children of wrath.

And ſo every man can read his name, in that he can read it in his own heart, they all being under the name of the firſt *Adam*.

But the name of this ſecond *Adam*, which is called *A new Name, which none knoweth ſaving he that receiveth it*, this experience will witneſs that no man can know that ſecret knowledge and aſſurance of his own redemption by the ſecond *Adam*, but he that hath it written in him by the finger of Faith.

So that all that do receive this white ſtone, they have this new Name written in it, which they themſelves can read to their eternal joy and glory, though others cannot who have it not.

4. *He that overcometh and keepeth my works unto the end, to him will I give power over the Nations, and he ſhall rule them with a rod of iron, as the veſſels of a Potter ſhall they be broken to ſhivers, even as I received of my Father; and I will give him the Morning Star.*

Here thoſe that are ſtrong in faith, who holdeth out to the end in keeping Chriſts works, that is, who ever holdeth out to the end of his life, in ſuffering for the faith of Jeſus.

He

He will give him that doth so, power over the Nations, and he shall rule them with a rod of iron.

That is, he by his faith and sufferings shall have power over the Nations; although he loose his life, yet he shall have power over the Nations, because his sufferings for truth shall lye so heavy upon the consciences of those Nations that persecute upon that account, that shall be ruled as it were with a rod of iron; for there is rods of iron upon the spirits of men, as there is upon the bodies of men.

For this rod of iron which breaketh mens spirits to pieces, even like a Potters vessel, by wounding their consciences with the guilt of innocent blood; so that the iron rod of Gods wrath will make them afraid of hell, and torment will seize upon them, and the fear of Gods eternal vengeance upon them, for this sin of innocent blood.

So that all their peace, joy and comfort they had in this world, is broken in pieces by this iron rod of suffering for truth. For was not that Nation of the Jews, who put the Lord of Life to death, broken to pieces in the comfort of their souls, by that iron rod of Christs suffering death?

And not onely so, but the temporal iron rod did break that Nation to pieces a so in a few years after. Did not many of those Nations that persecuted the Apostles and Saints in the primitive times, had no: they a rod of iron upon their hearts?

And not onely so, but a temporal rod of iron which broke them to pieces, as to the peace of their mindes, and to their temporal peace also, as Histories doth mention: so that suffering for truth it is as strong an iron rod to break persecuting spirits to pieces, even as a rod of iron doth break a Potters vessel.

For this is to be minded, that he that had the greatest faith never made use of any sword of steel, nor any temporal rod of iron, but as the Sword of the Spirit doth cut mens souls both ways.

So this rod of iron it is used in a spiritual sense; for as words of truth doth cut men to the heart, as the Jews were at *Peters* words, so suffering for truth it doth bang the hearts of persecuting men, even as a rod of iron, and breaketh all their peace and hope to pieces, even as a Potters vessel.

So that he that hath power to suffer for his faith, he shall break his

his enemies to ſhivers, both ſpiritual and temporal, even as Chriſt did by his ſufferings.

And as Chriſt did conquer by his ſufferings over death, ſin, and hell; and not onely, but over thoſe perſecuting ſpirits which cauſed him to be put to death.

I ſay he brake all his ſpiritual and temporal enemies to pieces, even as a potters veſſel is broken to pieces with an iron rod.

Even ſo it will be with every true believer whoſe faith doth hold out to the end, he ſhall conquer both ſin, death and hell in himſelf; and not onely ſo, but he ſhall rule his enemies without him as with a rod of iron, by keeping them under the fear of eternal death who perſecute for truths ſake.

So that the peace and hopes of their mindes, by the patient ſufferings of the Saints, will be broken in ſhivers, even as a Potters veſſel.

And Chriſt will give him the Morning Star. This Morning Star is that Day-ſtar that doth ariſe in the heart, as the Apoſtle ſpeaks.

This Morning, or Day-ſtar is that light of truth, or light of the true God, that doth ariſe in the heart of every true Believer, and doth guide him in the right way; ſo that the ſoul is guided by the light of this Star in the way of truth here, even to the aſſurance of eternal life.

And ſo the light of this Morning Star doth lead every true Believer into that eternal glory which God hath promiſed to all thoſe that do overcome thoſe ſpiritual enemies within, and all perſecuting ſpirits without, by his faith and patience, *&c.*

CHAP. III.

5. *He that overcometh, the ſame ſhall be clothed in white raiment, and I will not blot out his name out of the Book of Life, &c.*

AS for this white raiment, I ſhall ſhew what is meant by it in ſeveral places of this Treatiſe, and as for Chriſts not blotting his name out of the Book of Life.

And as for the Book of Life, and how mens names are written therein, the Reader ſhall finde in the following Diſcourſe.

And as for his name not blotted out of the Book of Life, the meaning is this, That he that overcometh, as aforesaid, shall not loose the sensibleness of his name being written in the Book of Life, but shall have a certain assurance of it in himself.

For when a man doth not know by faith that his name is written in the Book of Life, that is, he having no assurance that he is of that Seed that shall be saved, he cannot truly say any otherwise but that his name is blotted out of the Book of Life.

For though a mans name, as he is an elect Vessel, is written in the Book of Life, yet he not knowing, it is to him as if it were blotted out of the Book of Life.

So on the contrary, if any man shall vainly imagine that his name is written in the Book of Life, as most people in the world do, and he being of the contrary seed, his name is not written in the Book of Life; neither is he certain that it is not so.

So that neither of these two, they being both uncertain of the thing in themselves, their names may be said to be blotted out of the Book of Life.

For the Seed of Faith his name is written in the Book of Life, but he knows it not: and the seed of Reason his name is not written in the Book of Life, yet he thinks it is, but doth not certainly know that it is not.

So that to the apprehension of them both, their names are blotted out of the Book of Life.

For this I say, that except a man hath some witness in himself by voice from God, or some secret revelation, or by a stedfast faith in those Messengers whom God doth send, he cannot know that his name is written in the Book of Life, but rather fear that his name is blotted out of it.

So that the assurance that a mans name is not blotted out of the Book of Life, is when a man hath the witness in himself, that he knoweth the true God, and doth suffer persecution for the truth, and not for a lye, as all the world doth.

And so he that overcometh by faith and patient sufferings for truth, he cometh to have the witness in himself that his name is written in the Book of Life, and that his name shall not be blotted out, no not by God himself.

6. Him

6. *Him that overcometh will I make a Pillar in the Temple of my God, and he ſhall go no more out: and I will write upon him the Name of my God, and the name of the City of my God, which is* New Jeruſalem, *which cometh down out of Heaven from my God, and I will write upon him my new Name.*

This Pillar in the Temple of God, it ſignifies the great ſtrength of faith and patience that was in the Church of *Philadelphia*.

So that their great faith ſhould enable them to ſuffer with ſuch patience, that they ſhould become a Pillar in the Temple of God, that is, their faith ſhould be as a Pillar to encourage, and ſtrengthen, and bear up thoſe that were more weak in faith, and more fearful to ſuffer.

But he that overcometh ſhall be as a Pillar to bear up the weak, even as a Pillar of a Church of ſtone doth bear up the building that ſtandeth upon it.

For the Temple of God is no other but true Believers: they are called by the Spirit *The Temple of God*; and he that is ſtrong in faith, and doth overcome all perſecution by patient ſuffering for his faith in God, he ſhall be made a Pillar to help bear up the Church of God.

And he ſhall go no more out.

That is, he ſhall go no more out from being a Pillar, but he ſhall be eſteemed of God a ſtanding Pillar in his Temple to all Eternity.

So that God will write upon him his own Name, and the name of the City of God: The Name of God is to be a King, Prieſt, and Prophet.

So that he that overcometh, as aforeſaid, ſhall have this name written upon his heart, King, Prieſt, and Prophet unto God.

And as for the name of the City of God, *New Jeruſalem*, which cometh down out of Heaven from God; which *New Jeruſalem* I have opened what it is, in the *Interpretation of the Eleventh of the Revelation.*

And as for the New Name God will write upon him, I have ſhewed what it is before.

7. *To him that overcometh will I grant to sit with me in my Throne, even as I also overcame, and am sate down with my Father in his Throne.*

Here the Reader may see what the Spirit doth mean by *overcometh*. That is, he overcometh sin, death, and hell within himself; these being principalities and powers within a man.

Also he overcometh all persecution, and the malice of the devil, the spirit of reason without a man.

These things, I say, are overcome by the power of Faith, in suffering patiently for truth, as aforesaid.

For this was the way that Christ did *overcome* all his enemies, and when he had overcome by his death sin, in that he dyed unto sin.

And he overcome death, in that he was deaths death.

Also he overcame hell, in that the grave was not able to hold him under.

Therefore it is said by the spirit, *Oh death, I will be thy death, oh grave, I will be thy victory.*

Also he overcame by his sufferings the spirit of reason, the devil, who always persecuted the Prophets and Saints; I say he overcometh by his death this spirit of reason, the devil, in that he hath procured by his death an eternal damnation to all persecuting spirits.

So that he hath overcome them, and will kill them with a second death, where will be weeping and gnashing of teeth for evermore.

And he overcometh these enemies aforesaid, he is sate down in the Throne of the Father.

That is, he is sate down in the same Glory, as he had when he was the Creator, or the same Glory which he had before the world was.

Even so in like manner shall every Propher, Apostle, and Saint that overcometh those enemies aforesaid, by the power of his Faith, and his patient sufferings for truth.

To him will Christ grant to sit with him in his Throne; that is, he shall sit with Christ, or be with Christ in the Kingdom of Eternal Glory.

Even as he himself after his sufferings, is sate down in the kingdome which he had before the world was.

Which

Which is called by the ſpirit *the Throne of the Father*, in relation to that twofold condition in God, as I have ſhewed in this Treatiſe following.

Thus in ſhort I have given the Interpretation, what is meant by thoſe ſeven ſeveral Bleſſings, given by the Spirit to the ſeven Churches of *Aſia*, and how they all differ one from another, and yet all have relation to one and the ſame thing, even to eternal happineſs, joy and glory in the preſence of Almighty God, their God, their King, and Redemeer.

CHAP. IV.

I Would have the Seed of Faith alſo to underſtand, that Chriſt the onely God is he which did ſend forth theſe ſeven Spirits unto the ſeven Churches. Therefore called by the Revelation of *John*, the ſeven Spirits which are before his Throne. The ſeven Spirits, I declare by Revelation that they are but one Spirit, even the Spirit of Jeſus Chriſt, the onely wiſe God bleſſed for ever and ever.

Onely this I would have the Seed of Faith to underſtand, that this one ſpirit of Chriſt it hath ſeven ſeveral operations or workings in the ſeven Churches.

Therefore called by the Revelation of *John*, ſeven Spirits before the Throne.

Therefore you may read that *John* in his writing to the ſeven Churches of *Aſia*, giveth ſeven ſeveral Bleſſings as aforeſaid.

So likewiſe he cometh with his meſſage to the ſeven Churches, with ſeven ſeveral titles, and yet all from one God and one Spirit.

As thus: Firſt, he writeth to the Church of *Epheſus* with this title, *Saith he, that holdeth the ſeven Stars in his right hand, who walketh in the middeſt of the ſeven Golden Candleſticks.*

Theſe Golden Candleſticks are the ſeven Churches. Is there any ſpirit that can walk in the middeſt of the hearts of the ſeven Churches but the Spirit of Chriſt, which is God? ſurely no.

Secondly, *John* writeth to the Church of *Smirna*, *Theſe things ſaith the firſt and the laſt, which was dead, and is alive.*

Is not Jeſus Chriſt the firſt and the laſt? Was not he dead and roſe again? And ſo is alive? Surely it is. This was the ſaith of

John

John, and the reſt of the Apoſtles, and it is my faith alſo.

Thirdly, *John* writeth theſe things unto the Church in *Pergamos*, *Saith he who hath the ſharp Sword with two edges.* This Sword with two edges, it cometh out of Chriſts mouth, I ſuppoſe all men that profeſs the Scriptures will confeſs it.

Fourthly, Unto the Church in *Thyatira* he writeth, *Theſe things ſaith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine braſs.*

Here the Spirit of Chriſt gives himſelf forth under the title of his Son-ſhip, but to the former Churches he gives himſelf forth under the title of the Father-hood.

Yet under the title of the Son-ſhip, he is exceeding glorious, ſeemingly more glorious and terrible, then under the title of God the Father.

For here his eyes are like unto a flame of fire, and his feet like fine braſs; yet all this while it is he, the ſame he which is the firſt, and the laſt, that is cloathed with fleſh and bone, yet a glorified body in the heavens above the Stars.

Fifthly, Unto the Angel of the Church in *Sardis* write, *Theſe things ſaith he that hath the ſeven Spirits of God, and the ſeven Stars.* This he is Chriſt the firſt, and the laſt, he that was dead and is alive, this is he that hath the ſeven Spirits of God, and the ſeven Stars.

Who can have the ſeven ſpirits of God, but he that is God? And who can rule and govern the ſeven Stars which are the ſeven Churches, but God onely?

Sixthly, To the Angel of the Church in *Philadelphia* write, *Theſe things ſaith he that is holy, he that is true, he that hath the Key of* David, *he that openeth, and no man ſhutteth, and ſhutteth, and no man openeth.*

I ſuppoſe that all men which profeſs the Scriptures will acknowledge that this muſt needs be God; he which is Holy, he that is true, he that hath the key of *David*: who can ſhut up the minde of man in ignorance and darkneſs, as he doth the wiſe and prudent men of this world; and no man can open their underſtandings.

Alſo he can open the underſtandings of the Seed of Faith, and let the light of life ſhine into their hearts, and no man can ſhut up their hearts.

And he that can do this, is God: I ſuppoſe it will be confeſt by

by all, but not believed but by few, yet it is plain in *Johns Revelation* that this God is no other but Jesus Christ.

Seventhly, To the Angel of the Church of the *Laodiceans* write, *These things saith the Amen, the faithful and true Witness, the beginning of the Creation of God.*

Jesus Christ is the *Amen*, the true and faithful witness, he is also the beginning of the Creation of God, because he is, and was that God that created the world, and all things therein in the beginning.

According to that saying in Scripture, speaking of Christ, *By him the world was made, and without him was nothing made which was made.*

Intimating that there was, nor is any thing created or made by any other God or infinite Spirit whatsoever, but by the Lord Jesus Christ onely.

Here the Seed of Faith may see that the Revelation of *John*, hath set forth Jesus Christ to be he *that is, and which was, and which is to come*, and that these seven Spirits before his Throne, proceeded from Jesus Christ the onely wise God, blessed for ever; yet I declare that it was all but one Spirit of God, going forth into the seven Churches of *Asia*, in giving them seven several reproofs, and seven several blessings, as aforesaid, as I have here set down.

Also the Revelation of *John* hath given, answerable to the seven Blessings, seven several Titles to this God, according to their several operations and Blessings in the seven Churches of *Asia*.

Therefore called *the seven Spirits which are before his Throne.*

Therefore I have set them down in order as before written.

And because the Seed of Faith may understand and know that these seven Spirits spoken of by *John*, are no other but that one Spirit of Jesus Christ, the onely wise God, he that is, and he that was, and he which is to come.

I say, from this Jesus proceeded those seven Spirits, and those seven Titles are attributed to him which is, which was, and which is to come,

That is, this Jesus is he that by his Spirit or Grace holdeth

1. *The seven Stars in his right hand, who walketh in the midst of the seven Golden Candlesticks.* The seven Stars in his right hand is the

the

the Miniſtry of the ſeven Churches, and the Golden Candleſticks are the Churches themſelves, as aforeſaid.

2. This Jeſus is he that is the firſt, and the laſt, which was dead, and is alive.

3. Chriſt is he that hath the ſharp Sword with two edges, in that he is the Judge of the quick and the dead.

4. This Chriſt Jeſus is he whoſe eyes are like unto a flame of fire, and his feet are like fine braſs.

5. This Jeſus is he that hath the ſeven Spirits of God, becauſe he is God, and hath the ſeven Stars.

6. This Jeſus is he that is holy, he that is true, he that hath the Key of *David*, he that openeth, and no man ſhuteth, and ſhuteth, and no man openeth.

7. This Jeſus is the *Amen*, the faithful and true Witneſs, the beginning of the Creation of God.

CHAP. V.

THus in ſome meaſure I have opened what is meant by him which is, which was, and which is to come, and what is meant by the ſeven Spirits before his Throne.

It will be neceſſary to open ſomething what is meant by his Throne.

The Throne of Chriſt I declare is where he is, as it is with an earthly King; where the King is, there is his Throne, eſpecially where the King doth ſit in Judgement upon any matters of life and death.

But if he be not there in his own perſon, yet his Arms is ſet over every place of Judicatory, and the Judge of that place doth ſit under the Kings Arms, repreſenting the perſon of the King.

And ſo the Judge ſits in the Kings Throne.

Yet it may be ſaid that the Kings Throne is there alſo, for the Kings Throne is all over his Dominions and Kingdoms, though he himſelf be but in one particular place, where his honor, and glory, and greatneſs may be moſt manifeſt.

And that place where his glory is moſt ſeen, and where he doth uſually ſit in Judgement, I ſay that place may properly be called the Kings Throne.

For

For if the King were not a person, and had a kingdom, how could he set up a Throne in it?

And if there be a Throne set up in a kingdome, there must of necessity be a King to sit upon it.

And this King must be the person of a man, else why should we call him a King?

So likewise the Lord Jesus Christ, he being God and Man in one single person, he hath a kingdom above and beyond the Stars, and he being King of heaven, he hath a Throne to sit upon himself.

And many other Thrones in his kingdom above the Stars for all his Prophets, Apostles, and Messengers which he hath sent in this world.

Even as a King hath many Judges and Messengers in his earthly kingdom, and the King hath given them many Thrones to sit upon which are visibly seen by the eye of sence and reason.

So likewise the eye of Faith doth as perfectly see God their King sitting upon his Throne in the kingdom of glory above the Stars, and all those Prophets, and Apostles, Messengers, and Ambassadors which he hath sent, to sit upon Thrones of glory also.

So that there is Thrones of Glory in Heaven, as there is here on earth; and there is a King of heaven to sit upon that Throne of Glory, as there is many kings here in earth which doth sit upon Thrones of glory here.

Because this world is in many Kings hands, therefore divided into many Kingdomes, and that is the very cause that earthly Kings fight, and kill one the other.

But the Kingdom above the Stars is but one kingdom, and hath but one King over it, and this King is no other but God himself, which sitteth upon the Throne of Glory.

But I shall have occasion to speak something more of Thrones hereafter, therefore I shall say no more of it here, onely this will give you a little light into it.

CHAP. VI.

AND because men might be throughly convinced that Jesus Christ is the onely God, I would have them to consider these places of Scriptures, and the interpretation.

And see if they will bear any other sense, and being well grounded upon that, they will understand the whole matter the better.

Therefore I shall pass by some verses in this chapter, not conceiving them to be of so great concernment as this is.

The 8th verse of this chapter, *John* meaning Christ, where he saith, *I am Alpha and Omega, the beginning, and the ending, saith the Lord which is, and which was, and which is to come, the Almighty.*

Here you that have faith to believe, may understand that Jesus Christ is the beginning and the end, the Lord Almighty.

And as *John* being in the Isle of *Patmos*, as he saith in the 9th verse, *for the word of God, and for the testimony of Jesus Christ*; here *John* seemeth as if he did suffer persecution for two, that is to say, for God, and for Jesus Christ, yet in the 10. and 11. verses, he concludes them both in one, saying, That he was in the spirit on the Lords day, and heard behinde me, as he saith, a great voice as of a trumpet.

I would have the Reader to observe that the Seventh-day Sabbath which was given to the Jews, was called the Lords-day.

Because it was given by the Lord Almighty to *Moses*, and by him given to the people of *Israel*, and so called the Lords day.

So likewise the Resurrection of Christ, it being the first day of the week, is called the Lords day also.

Now here being two Lords-days, and yet but one Lord of them both, how shall this matter be reconciled?

Thus the Lords-day which was made by the power of his Creation is one thing, and the Lords-day that is made by the power of his Redemption is another.

Because the Lord Almighty was in two several states as thus, when he created the world, and made man in his own image and likeness, he himself was a spiritual substance, a body in form like a man, but no flesh, blood and bone.

This God was when he created man, and all things else, but when God became flesh, he was in another condition, he now having flesh, blood and bone, that he might work a Redemption to the Seed of *Adam*, to a more excellent condition then that was wherein he was created, and a more miserable condition to the seed of the serpent, then he was created in.

And this I would have the Seed of Faith to understand, that the

the same God which created man, I say, the same God redeemed man; which thing is two proper and distinct works for one and the same God to do.

Therefore distinguished by two several denominations, of Father, and Son.

Neither was it proper for God after he became flesh, to create any thing.

Neither could God have redeemed mankind to an eternal happiness, but by his becoming flesh.

Neither could any serpent or devil have put God to death, if God had not took upon him the nature of man.

For the nature of man clothes it self with flesh, blood and bone, and so is made capable to be put to death by the seed and nature of reason; which is the serpent or devil.

But I shall speak more of Gods death hereafter, onely this I would have the Seed of Faith to minde that twofold condition of God, as aforesaid.

And then you will not stumble at *John* saying, *that he did suffer for the word of God, and for the testimony of Jesus Christ.*

As if they had been two distinct things, and so he doth in some other places in this book of the Revelation, as in the first chapter verse 5. he saying, *And from Jesus Christ, who is the faithful witness, &c.*

Which doth intimate to the seed of reason, as if there were two Gods.

But I declare it is spoken with relation to Gods twofold condition, that is to say, the proper power and work of God, as he was the Father, it was to create.

And the proper power and work of God, as he is the Son, it is to die, and to redeem.

And yet all but one God, but in two conditions or in two states, therefore set forth by the revelations in the Scriptures under nomination of Father and Son.

Therefore I would willingly have the Seed of Faith to understand the twofold condition of God.

And then the Scriptures, which doth seem to contradict one the other, will be reconciled in one, and so there will be a great deal of peace arise from the right understanding of the Scriptures.

And the cause why where is so much dissatisfaction in reading the Scriptures, by the professors now adays, it is because they understand them not: this I know by experience.

But as I said before, as there was a twofold state in one God, So likewise there was two Lords-days as aforesaid, yet but one God.

But the meaning of *John* when he saith, *he was in the spirit on the Lords day*,

I declare his meaning was the day of Christs Resurrection.

And this he calls *the Lords-day*, that is, it was the day of Gods rising from death to Life, in that death was not able to keep him under; for death doth keep every creature under it, neither could any creature nor Son of God overcome death, but God himself.

Therefore Christ must needs be God the Father of all Life, in that he gave life to all creatures in his creation.

And nothing could procure by his death a Resurrection of a new life, and an eternal Redemption, but the blood and death of God himself.

Therefore let the Seed of Faith lay as much trust upon the blood of Christ, believing it to be the blood of God, as they can.

The more weight they lay upon it, the more peace and satisfaction they shall finde.

So on the contrary, those that deny and call it blasphemy for a man to say that God did die, I say there is no salvation for such a man, neither will he finde any benefit by the blood of Christ, because he looks upon it to be but the blood of the humane nature, or the blood of a man; notwithstanding the Scriptures is so full to prove that Christ is God, and Christ he died, therefore God did die.

And this *Revelation* of *John* is more clear that God did die, then any other Scripture, as you may see in the 11. verse of this Chapter: in the 10. verse he was in the Spirit on the Lords day, what day that was I have shewed before.

And *John* heard behind him a great voice as of a Trumpet in the 11. verse, saying, *I am Alpha and Omega, the first and the last, and what thou seest write in a book, and send it unto the seven Churches*, &c.

And in the 12. verse, *John* turned to see the voice that spake

to him, and being turned he ſaw ſeven Golden Candleſticks, theſe ſeven Golden Candleſticks, were the ſeven Churches of *Aſia*, as aforeſaid.

And in the 13. verſe, and in the midſt of the ſeven Golden Candleſticks, one like unto the Son of Man, cloathed with a garment down to the foot, and girt about the waſte with a Golden Girdle.

This great voice which *John* heard, it being as the ſound of a trumpet, came from no other but from Jeſus Chriſt, the onely God, he being that *Alpha* and *Omega*, the *firſt* and the *laſt*,

Which bade *John* write in a book what he had ſeen.

And in the 12 verſe, *John* turned to ſee the voice, and in ſtead of ſeeing the voice, he ſaw him that ſpake the voice.

And he was like unto the Son of Man cloathed with a Garment down to the foot.

Now what this Garment is, I ſhall unfold hereafter: There is many other glorious expreſſions in this Chapter, to ſet forth this Son of Man in his glory, but I ſhall paſs by them, onely this I would have the Seed of Faith to minde, that this Son of Man which *John* ſaw in the midſt of the ſeven Golden Candleſticks, who was cloathed with a Garment down to the foot.

I declare it was the ſame *Alpha* and *Omega*, which ſpake that great voice, and *John* turning to ſee this *Alpha* and *Omega*, he ſaw him like unto the Son of Man.

Therefore I would have the Seed of Faith to obſerve that there is no ſeeing of God, the *Alpha* and *Omega*, neither by viſion nor by faith, but in the form of a man.

Therefore called *the Son of Man*, ſo that though Chriſt be called the Son of Man, yet he is nevertheleſs God.

For he is the *Alpha* and *Omega*, the *firſt*, and the *laſt*, as you may plainly ſee in the 17. verſe of this chapter,

Where he ſaith, *And when I ſaw him, I fell at his feet as dead, and he laid his right hand upon me, ſaying unto me, Fear not, I am the firſt and the laſt.*

I am he that liveth, and was dead, and behold I am alive for evermore, Amen, and have *the Keys of hell and of death.*

Here you that have faith in the true God, may clearly underſtand that this Jeſus Chriſt, which is called the Son of Man, is the *Alpha* and *Omega*, the *firſt* and the *laſt*.

As

Also it may be as clearly understood by the Seed of Faith, that God did die.

For if God be *Alpha* and *Omega* the *first* and the *last*, as I think all men will confess, then I say the same *Alpha* and *Omega*, and the same *first* and *last*, is he which was dead and is alive for evermore.

And was there any God that suffered death and rose again, but Christ?

Hath any God the keys of hell and of death in his hands, but Christ onely?

And that you may see the truth of this, that Christ is *Alpha* and *Omega*, the *first* and the *last*, though become a Son, having flesh, blood, and bone, that he might be capable to suffer the pains of death, as aforesaid.

Yet he is looked upon by the eye of Faith, to be the *first* and the *last*, the Lord Almighty, he being the same as the Prophets prophesied of, as you may see *Isaiah* the 41. and 4. verse, *Who hath wrought and done it, calling the generations from the beginning? I the Lord the first, and with the last, I am he.*

So likewise in the 44. of *Isaiah* and the 6 verse, *Thus saith the Lord, the King of* Israel, *and his Redeemer the Lord of hosts, I am the first, and I am the last, and besides me there is no God.*

I would have the Seed of Faith to understand that this Lord, and this God, which is the *first* and the *last* that *Isaiah* speaketh of, is the same that *John* speaketh of in the *Revelation*, onely the Prophet speaketh of him as he was in the condition of the Father, and was to redeem his people from their sins; but *John* speaks of him as he is a Son, and that he hath suffered death, and redeemed his people.

And so *John* calls him the *first* and the *last*, as he was a Son and suffered death, but is now alive for evermore, *Amen.*

Yet all but one God, even the the man Christ Jesus, who is that *Alpha* and *Omega*, the *beginning* and the *end*, the *first*, and the *last*, he who was dead and is alive, and behold he is alive for evermore.

And no other God hath the keys of hell and of death but Christ onely, which he hath purchased by his own blood; his blood being no less then the blood of God, the *Alpha*, and *Omega*, the *first*, and the *last*, as aforesaid.

CHAP.

CHAP. VII.

IN the 19. verſe of this chapter, *John* is commanded *to write the things which he had ſeen, and the things which are, and the things which ſhall be hereafter.*

To whom he was to write, it was to the ſeven Churches of *Aſia*, and in the 20 verſe, which is the laſt verſe of this chapter, he interpreters what the ſeven Stars which he ſaw in Chriſts right right hand is, and what the ſeven Golden Candleſticks are, therefore I ſhall ſay no more of it here.

And as for what *John* did write to the ſeven Churches of *Aſia*, it is ſet down in the two chapters following: thoſe two chapters treating onely upon the ſeven Churches of *Aſia*, and the chief things in thoſe two chapters I have interpreted already, and the chief things which are of moſt concernment in the fifth Chapter I have alſo interpreted; therefore I ſhall go to the 4th. Chapter, but I ſuppoſe it will be neceſſary to the Reader, for me to ſhew what a reſemblance and likeneſs there is between the ſeven Churches now in *Europe* in theſe our days, and the ſeven Churches of *Aſia*.

And how the Angels of the ſeven Churches, which is the Miniſters or Speakers, do agree with the ſeven Angels of the ſeven Churches of *Aſia*. I have ſpoken ſomething of them in the *Interpretation of the* 11*th of the Revelation*, but I ſhall ſpeak a little more of them here, becauſe it is ſomething neceſſary to inform the Reader.

Therefore minde the diſtinction between the one and the other.

We read that the ſeven Churches of *Aſia* had ſeven ſeveral names, as may be read, and according to their good practice, and their bad, they were either reproved or commended, as I have ſhewed before.

So likewiſe the Miniſters of the Seven Churches of *Europe*, may be called ſeven Angels, for the Miniſtry of every Church, let it be one or more, it is called but one Angel.

And every one of theſe ſeven Churches hath a ſeveral Miniſtery, therefore diſtinguiſhed by theſe ſeveral names as followeth.

1. *Papiſt.*

1. *Papist.* 2. *Episcopacy.* 3. *Presbytery.* 4. *Independent.* 5. *Baptist.* 6. *Ranter.* 7. *Quaker.* Now the Ministery of these seven Churches of *Europe*, though they be Angels, yet they are but Anti-Angels, in opposition to the seven true Angels.

Neither are the seven Churches themselves true Churches, but Anti-Churches in opposition to the seven true Churches in *Asia.*

And the reason why these Churches are not true Churches, is, because they have no true Ministery; and the cause why they have no true Ministery, is, they have no Commission from God to preach the everlasting Gospel, as the Angels of the seven Churches of *Asia* had.

For there can be no true Church without a true Minister; for a true Minister having a Commission from God, maketh a true Church:

But those that receive their Commission from man, which is not sent of God, is no true Minister, neither is his Church any true Church.

And as for those which take upon them to be Ministers of the Gospel without a Commission either from God, or from man; when I say man, I mean from the King, or Head-Magistrate, who gives Commissions to men to be Preachers,

I say that these men which take upon them the Ministery by reading the Letter of the Scriptures, or by any natural learning, wit, or light within, or gift whatsoever, without a Commission from God,

I say, they are worse than those that have their Commission from the Magistrate, as the *Baptist*, *Ranter*, and *Quaker*: these three have no Commission to preach the everlasting Gospel neither from God, nor from man;

Yet they are Ministers of those three Churches, and so called Angels, so that there is seven Angels of the seven Churches of *Europe*, as there was of *Asia.*

That is to say, the Angel of the Church of the *Papist*, the Angel of the Church of *Episcopacy*, the Angel of the Church of *Presbytery*, the Angel of the Church of *Independents*, the Angel of the Church of *Baptists*, the Angel of the Church of *Rantors*, and the Angel of the Church of *Quakers*. These seven Churches having all of them a Ministery differing one from another in point of practice

practice and discipline. But in point of doctrine they all agree.

For as to that, they are all ignorant of the true God; therefore cannot preach no true doctrine, they having no Commission from God, as aforesaid.

Likewise the Angels of the seven Churches of *Asia*, they did all of them differ one from the other in point of practice and discipline, but did all agree in point of doctrine.

They having the knowledge of the true God. And why did they know the true God? because they had a true Ministery to preach unto them. And why was their Ministery true any more than these now adays?

Because the Angels or Ministers of the seven Churches of *Asia*, received their Authority and Commission to preach from Heaven, which was from Christ himself after he was ascended, as you may read in the *Acts*, and as I have largely opened in *The Interpretation of the* 11 *Chapter of the Revelation.*

But the seven Angels or Ministery of the seven Churches of *Europe*, take up their Ministery by tradition, imitating the true Ministery, aforesaid.

Therefore but Anti-Angels, seeming to be true, but are not; neither will that Ministery which taketh it up by tradition, having no Commission from God, receive that blessed reward as the Angels of the seven Churches of *Asia* shall, but altogether to the contrary.

For when they shall say, *Lord, we have preached in thy name, and prayed in thy name, and cast out devils, and have done many wondrous things in thy name, Christ will say, Depart from me ye workers of iniquity, I know you not*; for Christ will not know those which he doth not send.

For it is a dangerous thing for a man to take upon him to be a Minister of Christ, when as he sent him not; but this hath been the practice and custom of men so to do this thirteen hundred and fifty years.

And this traditional Ministery of the seven Churches of *Europe*, are the seven Anti-Angels which were to sound after the 1260 Persecutions, whereof six of them hath sounded already, and the seventh doth now sound; the Quakers Ministery being the seventh and last Anti-Angel that will sound till time be no more.

Their Miniſtery ſeeming to carry the moſt pureſt ſhew of righteouſneſs of life, but the worſt and moſt curſed of all the ſeven Churches in *Europe* in point of doctrine.

For their Miniſtery doth deny both the Father and the Son to be a perſon in the form of a man without them; for they have got God and Chriſt all within them, ſo that they minde no perſon of Chriſt without them.

As I have opened more large in *The Interpretation of the 11th Chapter of the Revelation*, and in *The Quakers Neck broken*, where I have ſhewed that they are led and guided by the ſpirit of Antichriſt more in point of doctrine, than any other of the ſix Churches aforeſaid.

And the Quakers Miniſtery being the ſeventh and laſt Anti-Angel that will ſound in oppoſition, or by way of imitating the ſeven Angels of *Aſia*, for there muſt be ſeven Anti-Angels as well as ſeven true.

That is, there was a Miniſtery that hath a Commiſſion from Chriſt to preach unto the ſeven Churches of *Aſia*, and that was a true Miniſtery; there is alſo a Miniſtery of the ſeven Churches of *Europe* which have no Commiſſion from Chriſt to preach, therefore not true.

Yet called ſeven Angels by the *Revelation of John*, in the tenth chapter and the ſeventh verſe, where he ſaith, *But in the dayes of the voice of the ſeventh Angel, when he ſhall begin to ſound, the myſtery of God ſhould be finiſhed, as he hath declared to his ſervants the Prophets.*

I would have the Reader to underſtand, that *John* did not mean when the ſeventh Angel of the Church of *Aſia* ſounded, that then the myſtery of God ſhould be finiſhed; for the ſeven Angels of *Aſia* ſounded many hundred yeares ago, and yet the myſtery of God was not finiſhed then.

But his meaning was when the ſeven Anti-Angel ſounded, who hath no Commiſſion to preach, then the myſtery of God ſhould be finiſhed, as he had declared by his Prophets.

Now I would have the Reader to underſtand, that preaching is called by the *Revelation of John* a ſounding: and doth not the Miniſtery of the ſeven Churches of *Europe* lift up their voices, as with a trumpet?

As if they were true Miniſters of Chriſt, when as they do but imitate

imitate the true Angels sounding; for the Ministery of all the seven Churches of *Europe* are false, because they have no Commission from Christ to be Preachers, as aforesaid.

Yet the Ministery of every Church is called an Angel, but they are but Anti angels, as aforesaid.

But some may say unto me, If the Ministers and Speakers of the seven Churches of *Europe* be all false for want of a Commission from God, what will become of all the people which are congregated and joyned to their several Ministeries?

To this I answer: That there is a remnant of the elect seed in every one of these seven Churches of *Europe* that will be saved because the election of God standeth sure; but this I must tell you, that there is no man or woman that is congregrated or joyned to any of these seven Churches, that can have the assurance of eternal life abiding in them, while they live in this world.

For how is it possible that the sheep should know their eternal happiness, when as the shepheards do not know their own salvation, no not one of them.

Therefore according to my revelation and faith, I cannot see by the rule of Scriptures, that any of the Ministers or Speakers of the seven Churches of *Europe* now adays, that can be saved, though some of their members may.

This may, and will be thought an hard saying of me; but I cannot help it; neither do I speak it out of any ill will to Ministers or Speakers, but could rather be found a liar in this point.

But I being commissionated of God, and finding the Prophets and Apostles of old to speak so much against those, which take upon them to be Messengers, Ministers, Ambassadors, and Preachers of the everlasting Gospel, without a Commission from Christ, they are more guilty of spiritual high treason then any other men; so according to the faith of the Prophets and Apostles, and my faith, I cannot see how any counterfeit Ministers of what Church soever, should be saved in the day of account.

For if it be such a dangerous thing to be a false Prophet, or a false Christ, why should it not be as dangerous a thing to be a false Minister, to go before he is sent.

And let Ministers take this by the way, and though the Civil Power doth uphold and maintain them, yet when they die, God will

will not uphold them in it. Neither will their consciences justifie them in it, but you must lay down your lives under the fear of eternal death, because you went to preach the Gospel, and was not sent of Christ.

Likewise you see that false Christs, and false Prophets have been punished in all ages, by the Civil Magistrates and the Priests together.

And so they served the true Christ, and the true Prophets, all of them were persecuted as false.

But it is seldom known that a Minister was persecuted as he is a Minister, not by the Magistrate, but for some other misdemeanor, or for speaking evil of the Civil Power, but not for his preaching without a Commission from God.

Therefore his punishment will be no less then eternal damnation.

I speak this not onely to the Ministery of the Nation, but to the Ministry of all the seven Churches now in *Europe*; for they do all of them preach without a Commission from God, and run into the Ministry before they were sent, which will be counted by the Lord Jesus but a work of iniquity.

And what will be the wages of such a work but eternal damnation?

I know I shall offend the Ministers and Speakers of all the seven Churches aforesaid, but seeing they be all false, they may bear the better with me, and with one another.

For they will have wages all alike.

For as I said before, according to the faith of the Prophets and Apostles, recorded in the Scriptures, and according to the faith which I have in the Scriptures, there will be no salvation found for none of the Ministers and Speakers of the seven Churches aforesaid.

Except any of them be perswaded in their own mindes to lay it down before they die,

And so come to the knowledge of the true God.

For this I do affirm that no man so long as he doth exercise the office of a Minister without a Commission from God, he cannot be in the state of salvation, then of necessity he must be in the state of condemnation.

And this will be the condition of all the Miniſters and Speakers of the ſeven Churches aforeſaid.

And the Quakers Miniſtry being the ſeventh and laſt Anti-Angel that will ſound, until the end of the world.

And when the voice of this Angel did begin to ſound, the myſtery of God is finiſhed, as he hath declared by his ſervants the Prophets.

That is, the declaration of the myſtery of God is, and will be finiſhed in the days of the voice of the ſeventh Angel.

Which voice is the Miniſters of the Quakers, as I have opened in the *Interpretation of the Eleventh of the Revelation*, therefore I ſhall ſay no more of thoſe ſeven Churches now.

That being the pureſt Angel of all the ſeven in reſpect of righteouſneſs of life, though the worſt of all in point of doctrine.

And the Quakers Miniſtery doth deceive more then any of the other ſix.

For they are ſo Angel-and God-like, that if it were poſſible would deceive the very elect.

For every one that hath but one eye, that is the eye of reaſon, may ſee that all the other Churches, hath ſuch a deal of corruption, ſuperſtition, unjuſtneſs, idolatry, and many other wickedneſſes, which reaſon it ſelf doth judge cannot be the way of God.

And that is the very cauſe that when people have been unſatisfied in the way of worſhip in the other Churches, they have declined from them, and have turned Quakers.

They being more pure in life; for pureneſs of life giveth more peace to the minde of man then wickedneſs doth.

For every action hath a reward in it ſelf, whether it be good or bad; for he that doth ſuffer perſecution for his conſcience, is more to be juſtified then he which perſecuted for conſcience ſake.

Yet nevertheleſs the reward of eternal life, it belongeth onely unto the act of faith in the true God.

Which the Quakers Miniſtery doth not teach, notwithſtanding their purity of life, &c.

CHAP.

CHAP. VIII.

NOw I have opened something what is meant by the seven Churches, and the Angels sounding, in the next place I shall come to open or interpret some chief sayings in the 4 chapter of *Johns Revelation.*

In the first verse of this chapter, *John looked, and behold a door was opened in heaven, and the first voice which he heard, was as it were of a Trumpet talking with him, which said, Come up hither, and I will shew thee the things which must be hereafter.*

I would have the Seed of Faith to minde the interpretation of this chapter, and they will understand the better the meaning of the 5 and 6 Chapters. First it is to be understood that *John* saw these great and glorious things by way of vision.

Now I would have the Reader to understand, that visions are hard to be interpreted by one that never saw them.

Yet as far as the revelation of faith can open them, I shall do it; which I know is more then any man in the world can do at this day, or shall hereafter to the worlds end.

Therefore if the Reader doth but understand the spiritual substance, and meaning of *Johns* visions, though not every particular circumstance, I say, it will give full satisfaction to the minde of man as to the Scriptures, and to their eternal salvation.

The first thing that *John* saw in his Vision, it was a door opened in heaven: Now I would have the Seed of Faith to understand that there is a door belonging to heaven, and a door belonging to hell.

Therefore called in Scripture the gates of heaven and of hell, as Christ said unto *Peter*, *I have given thee the Keyes of heaven and of hell.*

So likewise when the five foolish virgins came to the door where the Bridegroom was, but the door was shut upon them, so that they could not come in to that Eternal Marriage.

So that there is a door belongs to Heaven, also there must be some body to open this door.

It is much like unto a Kings Palace, where no inferior person can see into it except the Door-keeper do open the door.

There is no earthly Kings Palace but hath a door to it, neither

can

can any man see into it except the door be opened.

Now as there is a door of earthly substance which may be seen and felt, belonging to every earthly Kings Palace, the Palace being earthly also, though decked and set forth very gloriously to the eye of Sense and Reason, because it belongeth to Reasons kingdom;

So likewise there is as real an Heavenly Palace above, and beyond the stars, where Christ the King of Heaven doth sit upon his Throne.

Also there is a door belonging to it of a spiritual and heavenly substance, which may be seen, felt, and understood by the eye of Faith, as the other is by the eye of Reason.

Therefore it is said in Scripture by the Apostles, *We speak the things which we have seen, which we have heard, which we have tasted, which we have handled of the word of life.*

So that there is as real a spiritual substance to be seen, tasted, and handled by the Seed of Faith in the minde, as there is temporal things by the seed of Reason.

Likewise Christ is called a *Door* himself, and he hath the Key of *David*, who openeth and no man shutteth.

And this is he that opened the door of *Johns* understanding, and let him see in a vision the glory of heaven, and him that sate on the Throne, as you may see in the second verse. For as soon as ever *John* had heard the voice, that is, as soon as ever the door of his understanding was opened, the door of heaven was opened also.

And the door of heaven being opened, there was presented in a vision to his sight, few things that must be hereafter.

Now what those things which must be hereafter are, they are signified in the vision in the chapters following.

For the voice which talked with *John* in the vision, bade him come up hither, and I will shew the things which must be hereafter.

And immediately *John* was in the spirit, that is, he was so ravished and wrapt up in his spirit with the sight of heaven, and the glory thereof in the vision, the door of heaven being opened, that he was as *Paul* was, whether in the body, or out of the body, he could not tell.

For *John* did see things unutterable, for indeed the things of Gods becoming flesh, and suffering death, and the glorious effects there-

of,

of, they are unutterable; that is, the tongue of man cannot explain it, nor as it is in it self.

But men that have written the Scriptures, and have had visions and revelations of these heavenly things, they have expressed them to the capacity of man, as they could by words.

So that men might believe the things of God which are spiritual and eternal, by words of mortal men like themselves.

As men do understand one another in the things of this world.

And the gift of interpretation of Scriptures, which was written by Revelation and Vision, I say it is more profitable to man then the Scriptures themselves;

For what profit is it to a man to read another mans revelation or vision, and know nothing of it himself? Therefore interpretation of Scriptures is the best, and most profitable gift unto the Seed of Faith now adays, to lead them unto their eternal rest.

Therefore to unfold something more of *Johns* vision in the second verse, *And immediately he was in the Spirit, and behold a Throne was set in heaven, and one sate on the Throne.*

And in the 3 verse he tells what he was like that sate on the Throne, and in the 4 verse he saith, *And round about the Throne were four and twenty Seats, and upon the Seats* John *saw four and twenty Elders sitting, cloathed in white Raiment, and they had on their heads Crowns of Gold.*

And in the 5 verse, *There were seven Lamps of fire burning before the Throne, which are the seven Spirits of God.*

And in the 6 verse, *And before the Throne there was a Sea of Glass like unto Chrystal, and in the midst of the Throne, and round about the Throne, were four Beasts full of eyes before and behind.*

And in the 7 verse, *And the first Beast was like a Lion, and the second beast like a Calf, and the third beast had a face like a Man, and the fourth beast was like a flying Eagle.*

The 8 verse, *And the four beasts had each of them six Wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.*

The 9 verse, *And when those beasts gave glory, and honor, and thanks to him that sate on the Throne, who liveth for ever and ever.*

I shall give a short interpretation of these things afore mentioned.

ed. In the second verse, *John* saw a Throne in heaven, and him that sate thereon.

You may remember how I have shewed before, that there is Thrones in heaven, as there is here in earth, and there is a Throne in special for the King of Heaven, as there is for a King here on earth.

And he which *John* saw to sit upon the Throne in Heaven, it was no other but the Lord Jesus Christ, as aforesaid.

Though *John* doth set him forth in the 3 verse, *that he was to look upon like a Jasper, and a Sardine stone*, with other glorious expressions; which is onely to set forth the glory of him that sate upon the Throne.

And in the 4 verse, *Round about the Throne were four and twenty Seats, and upon the Seats were four and twenty Elders sitting, cloathed in white Raiment, and they had on their heads Crowns of Gold.*

It is much like unto the Throne of an earthly King, for an earthly King hath many Seats for his Nobility to sit on round about the Throne, where he seats himself.

And the Nobility doth sit in those Seats, according to their degree and place.

Likewise the Nobility have Crowns of Gold, upon their heads, though not so absolute Crowns of Gold as the King himself.

Yet they have a resemblance and likeness of crowns, signifying that they are of the Blood Royal.

So is it in heaven, the four and twenty Elders being of the Blood Royal, Co-heirs unto the kingdom of Heaven, they have Seats to sit upon round about the Kings Throne.

And as for the four and twenty Elders what they are, I have opened at large in *the Interpretation of the eleventh of the Revelation*.

Therefore I shall not speak of them here: but as for their being cloathed in white raiment, the meaning of that is this:

They were cloathed in their mindes, while they lived in this world with the righteousnes of Faith, which purifies the heart, and not by the righteousnes of the Law, for by the deeds of the Law shall no flesh be justified, but by the righteousnes of faith is every true believer justified.

And these four and twenty Elders being justified by faith in the blood of the Lamb, they may be said to be cloathed in white raiment.

That is, they are pure and white in their ſouls, by being waſhed in the blood of the Lamb by faith, as aforeſaid.

They have no guilt of ſin upon them at all, &c.

And in the 5 verſe it is ſaid, *That there were ſeven Lamps of fire burning before the Throne, which are the ſeven Spirits of God.*

The meaning of thoſe ſeven Lamps which burned before the Throne, I declare they were the ſeven Churches of *Aſia*.

That is, the ſouls of the true believers, which were of the ſeven Churches of *Aſia*, were thoſe ſeven Lamps which burned before the Throne.

And the ſeven Spirits of God are thoſe ſeveral gifts of Graces, which he gave to the ſeven Churches of *Aſia*, as aforeſaid.

And that grace of faith and love, which God gave to the ſeven Churches of *Aſia*, it burneth in the lamps of their ſouls, before the Throne of God to eternity.

For every ſoul is a lamp for the fire of Gods love to burn in, if there be but oyl in your Lamp, that is, if there be but faith in the heart.

It will be a glorious place for the candle of the Lord, which is the ſpirit of God, to burn in, and happy will that man be that hath his Lamp burning before the Throne of God, as theſe ſeven Churches of *Aſia* ſhall.

For this I would have the Seed of Faith to underſtand, that *John* ſpeaketh of things to come as if they were in preſent being.

For viſions and revelations ſpeaketh of things at a diſtance, as if they were in preſent ſight.

Becauſe God and Faith knows that time will be ſwallowed up into eternity.

Therefore it is that *John* doth ſay in his viſion, that he ſaw ſuch and ſuch things already, when as the things which he ſpeaketh that he ſaw, were not accompliſhed at that time, nor many of them not as yet.

But however they will be accompliſhed, becauſe God is truth, and will not fruſtrate the faith of his Prophets, Apoſtles, and Saints.

But according to their faith it ſhall be unto them.

So much concerning the ſeven Lamps and the ſeven Spirits of God, I ſuppoſe the Seed of Faith may underſtand the true meaning of it.

CHAP.

CHAP. IX.

IN the sixth verse *John* saith, *And before the Throne there was a Sea of Glass like unto Chrystal, and in the midst of the Throne, and round about the Throne, were four beasts full of eyes before and behinde.*

Here you that have faith, may see that there is in Heaven above the stars a chrystal Sea like unto glass, or a Sea of glass like unto chrystal, that is, the glorious Water or Sea above the stars is set forth by those things which are most pure, and most esteemed of by the reason of man here in the kingdom of this world.

But as certain as there is a sea and waters in this world, else the creatures therein could not live,

So likewise there is a sea and waters above the stars, though of another nature differing from this here below, yet they are real substances as these are.

But because mortal men cannot declare, nor make known the nature and substance of them, neither can mortal man understand it, if it could be declared.

Therefore the *Revelation* of *John* calls it a Sea of Glass like unto chrystal, because chrystal is highly esteemed of by the reason of man.

But however, it is for certain that there is a Sea and Waters above the stars, let it be like what it will.

For this I would have the Reader to understand, that the things which are, were not made of things which do appear, according to *Pauls* words, then of necessity they must be made of things that do not appear, that is, of things above the stars, from whence the original of all life came.

But in what condition things were, and are in there in Heaven, no man can tell but by faith.

Therefore if the revelation of the spirit of Faith will call the waters above the stars *A Sea of Glass like unto chrystal*, who shall gain-say it?

Neither is it to be looked upon as an Allegory, as many do vainly imagine, but a real spiritual substance.

For this must be understood by the Reader, that God created or made all creatures of something: he had matter and substance to make every creature of.

He did not make living substances of an Allegory, that is, as if we should say God made all things of nothing;

For an Allegory is nothing, and of nothing comes nothing.

Yet the vain imagination of wise and learned men have not been ashamed to say, that God made this world of nothing: but I shall let that pass.

Again, what should be the meaning of the *four beasts full of eyes before and behinde?*

These four beasts which *John* saw in his Vision in the midst of the Throne, and round about the Throne, I declare they were four good beasts:

That is, they were four good Kings, and if there were four thousand good Kings, yet they are all reckoned but into four: all good Kings are included in these four.

These four beasts do signifie the four Monarchies, that is, all the good Kings that acted well, and had faith in the true God under the four Monarchies, are called by the *Revelation of John*, the *four beasts full of eyes before and behinde.*

Now what particular persons these four beasts were, the *Revelation of John* gives no light into:

But this I say, that King *David* was one of these four beasts, he being the first beast that was like a Lyon, he being of the tribe of *Judah*, from whence the Sceptre should not depart until *Shiloh* came.

This *Shiloh* being Christ the Root of *David*, he is called *The Lyon of the Tribe of Judah*, as may be read in *Revel.* 5. *verse* 5. And *David* being of the Tribe of *Judah*, and he being chosen King by the Lord Jesus the Almighty God, as he was the Creator.

Who afterwards became a Childe, as *Isaiah* saith, and so called *The Son of* David *of the Tribe of* Judah.

When as indeed he was *Davids* Lord: He was *Davids* Lord as he was the Creator:

But as he took upon him the seed of the woman, which is the nature of man, he became a little Childe, and so God became flesh;

And he being of the Tribe and lineage of *David*, as he is a Redeemer, he may be, and is called *The Son of David.*

And whatsoever *David* did in point of war, it was justified by Jesus Christ as he was his Lord;

For

For it is said in Scripture, *That* David *walked with a perfect heart before the Lord in all things, onely in the matter of* Uriah.

And *David* being the first King that wrought righteousnes before the Lord in all his war, and he being of the Tribe of *Judah*, he is called by the *Revelation of John* the first beast that was like a Lyon;

For he acted as in the person of Christ, who is the Lyon himself of the Tribe of *Judah*, as *Jacob* did prophesie when he blessed his sons.

Now I would have the Reader to understand, that all these four beasts spoken of here, they were men, though they be called by the *Revelation of John*, beasts.

Also he doth distinguish them into four several forms; *the first like a Lyon, the second like a Calf, the third beast had a face like a man, and the fourth beast was like a flying Eagle.*

These four beasts, as I said before, were all men, and not onely so, but good men; onely this I would have the Reader to minde, that they are called *Beasts*, in relation to the work that they were to do.

And so they acted after that manner as such beasts use to do.

As the nature of a Lyon is to destroy and tear in pieces.

And the nature of a Calf is to act simply and foolishly, and yet innocent also.

Now the third beast had a face like a man, that is, he acted as a rational man by wisdom and policy.

And the fourth beast was like a flying Eagle, that is, he acted in swiftness and strength, and according to other properties that is in an Eagle.

And so according to the natures and properties of these four beasts did men act, and do act in this world; therefore called *four beasts*, when as they were no other but men.

But I shall leave the distinction of the persons of the other three to those that are better read in Histories than I am.

Neither is it revealed unto me who the persons were, therefore I shall speak no more than is revealed unto me: but the Reader may understand what the four beasts are by what is afore-written, therefore I shall say no more of it, but go unto the 8th verse.

CHAP.

CHAP. X.

IN the eighth verse it is said, *That the four beasts had each of them six wings about them, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy Lord God Almighty, which was, and which is, and which is to come.*

The chief things in this verse to be known, is what is meant by those six wings which the four beasts had, which were full of eyes within.

The meaning is this, that each of these four beasts had six wings, that is, they had six wings apiece.

And these six wings apiece, it was the spirit of revelation which gave them wisdom to order and manage the affairs of their battels.

And these six wings were employed thus:

Two of them were to be employed before in the fore-front of the battel.

And two of them were to be employed in the rere, or hinder part of the Army, lest the enemy should come upon the back of them.

And the other two wings were to be employed in the middle, that in case their enemy should put them to the worst both before and behinde, that they might flie away with those two wings in the midst.

And this was very good revelation and wisdom, and called by the *Revelation of John, six wings*;

For the Scriptures doth call revelation and good counsel, *wings*; As that saying, *Revel.* 12. verse 14. it is said, *There was given unto the woman two Wings of a great Eagle, that she might flee into the Wildernesse,*

Which wings was no other but revelation, as I have opened in the *Interpretation of the Eleventh of the Revelation.*

And where we finde in the Scriptures that God hath commanded his Prophets and Apostles to flie from one place to another, in case of persecution, it is not meant that God would give them wings to flie.

But he will give them wisdom and revelation to get from it.

And in this sense they may be said to have wings to flie away;

and

and in this ſenſe the four beaſts aforeſaid, may be ſaid to have each of them ſix wings.

And as for *their being full of eyes within*, that is, they had a ſpirit of diſcerning both of ſpiritual and of temporal things;

Therefore it is ſaid, *that theſe four beaſts full of eyes before and behinde*, that is, they had the eye of Faith before, and the eye of Reaſon behinde;

That is, they did diſcern by the eye of Faith before the things of God, and how he became fleſh, and ſhed his blood, as afterwards is expreſſed by theſe four beaſts.

And the eye of Reaſon being behinde, it did diſcern and ſee how the matters went in this world.

For though it be ſaid they were full of eyes, yet they had but two eyes apiece, that is, the eye of Faith, and the eye of Reaſon.

But neither of theſe two eyes did offend them, as it doth many thouſands now adays.

And becauſe the Seed of Faith may not ſtumble at this interpretation, becauſe I ſay there was but two eyes, when as *John* ſaith *they were full of eyes*,

You may remember that I have written before concerning the ſeven Spirits of God, and yet but one Spirit.

Onely that one Spirit had ſeven ſeveral workings in the ſeven Churches of *Aſia*.

So likewiſe theſe beaſts having but two eyes, yet they were full of diſcerning both of ſpiritual and temporal matters.

For the eye of Faith did ſee up into heaven, and the glory thereof; and the eye of Reaſon did ſee the utmoſt parts of this world here below:

For theſe two eyes did ſee as much as could be ſeen; if they had had forty eyes they could have ſeen no more.

But in regard they did ſee ſo much, they are ſaid by the revelation of the ſpirit, *that they were full of eyes before and behinde, &c.*

Again it is ſaid, *That theſe four beaſts reſt not day and night, ſaying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.*

That is, they ceaſe not to give glory, honor, and thanks to him that ſate on the Throne, who liveth for ever and ever.

I would have the Seed of Faith to obſerve, that theſe four beaſts give glory and honor unto Chriſt here, as he was God the Father.

As

As *Isaiah* the 6 and 3, where it is said, *And one cryed one to another, and said, Holy, holy, holy, is the Lord of Hosts, the whole earth is full of his glory.*

Likewise the four and twenty Elders fall down before him that sate on the Throne, and worship him that liveth for ever and ever, and cast their Crowns before the Throne, saying, *Thou art worthy, O Lord, to receive glory, and honor, and power, for thou hast created all things, and for thy pleasure they are and were created*, Revel. 4. and 10 and 11 verses.

Here you may see that the four beasts, and the four and twenty Elders, gives glory unto Christ the onely God, as he was the Creator, and in the condition of the Father.

He being the Lord Almighty, the Lord of Hosts, the *Alpha* and *Omega*, the *first*, and the *last*; he that liveth for ever and ever, in that death could not keep him under, as aforesaid.

But in the 5 chapter the four and twenty Elders give glory unto this Christ the onely God, as he is a Son,

And hath redeemed them, and so doth the four beasts also.

And as for the four and twenty Elders, I shall say nothing of them here, because I have spoken of them in *the Interpretation of the 11th Chapter of the Revelation.*

So I having given the interpretation of the chief things in the fourth chapter of *Johns Revelation*, I shall go unto the first chapter, and give the interpretation of the chief things in that also.

CHAP. XI.

IN the first verse of the 5 chapter, *John saw in the right hand of him that sate on the Throne, a Book written within, and on the back-side sealed with seven Seals.*

Why doth *John* say he saw in the right hand of him that sate upon the Throne a Book written within, and sealed on the back-side with seven Seals, when as he that sate on the Throne was no other but God the Creator of all things?

And Jesus Christ is he that created the world, and all things therein, as aforesaid?

And yet he that had the Book in his right hand, was not to open the Book, nor to loose the Seals thereof.

The

The meaning is this, that Christ Jesus as he was God the Father, and Creator of all things, it was not his proper place and work to open the Book with seven Seals;

For it doth belong to him, as he is God the Redeemer.

For, as I said before, God did, and doth act according to the twofold state and condition he was in.

So that he had the Book of Life in his right hand, as he was God the Creator; but as he is God the Redeemer, he must take the Book out of his own right hand, and open it, and loose the Seals thereof.

For *John* in his vision did see Christ to sit upon the Throne as he was God the Father, and the Creator.

Also in his vision he saw Christ sit upon the Throne as he was God the Son, and as he suffered death, and so redeemed mankinde.

And in like manner he and the Elders give thanks and praise unto him, as he is the Creator.

And sometimes they give thanks unto him all together, as he is the Redeemer.

Yet all but one God, however it doth seem by *Johns* vision, as if there were two, when as it is spoken with relation to a twofold state and condition in God.

But who can understand but the Seed of Faith?

Therefore I would not have the Seed of Faith to stumble at these sayings of *John*, which doth here and there speak as if there were two Gods.

But consider, he speaks it but by way of vision, and all visions can never be understood so clear and plain as interpretation is.

For I am certain that *John* did believe in no other God but one, even Jesus Christ the onely wise God, blessed for ever and ever, though spoken of with relation to a twofold condition, as I have shewed before.

This Book which was in Christs right hand, as he was God the Father, I declare it was the Book of Life wherein was written the names of all the elect seed of all the seven Churches of *Asia*, and of all the elect seed of the seven Churches of *Europe*.

I say, the elect seed are all written in that Book of Life which is in Christs right hand, and the seven seals on the backside of this

book, they were the seven visible Churches of *Asia*.

That is, they were sealed up by the doctrine and faith of the Gospel, they received the holy spirit of promise, whereby they were sealed in their souls with the holy Spirit of promise, that they were redeemed unto eternal happiness, by the blood of the Lamb.

And this I say, that the witness of the spirit of Faith, in the conscience here in mortality, it is but a sealing up to the day of glory.

Therefore what assurance, witness, or sealing soever a man hath in his soul in this life, it is called by the *Revelation* of *John*, *but a seal on the back side of the book of Life.*

For those seven Churches of *Asia* were sealed with the holy Spirit of promise, in that they believed the doctrine of Christs death and resurrection, and so they were sealed in their hearts with the assurance of eternal life, their names being written within the book of Life,

And because there was seven Churches of *Asia* which did truly believe, and were sealed in their souls with the assurance of everlasting life,

They are called *seven Seals on the back side of the Book of Life.*

For all sealing of this side of death, it is called but sealing on the backside of the Book of Life;

For it is much like unto a book or letter, the matter and substance is within the letter or book, but the seal is without, or on the backside:

But he that breaketh open the seal of the letter or book, he seeth what is within;

So is it with Christ, he having the Book of Life in his right hand, wherein the elect Seed are written, and the assurance of faith which the elect Seed of the seven Churches of *Asia* had, and as others have, are called *the seven Seals on the back side of the Book of Life*,

Which no man in heaven nor in earth could open the Book, nor loose the Seals thereof, but Christ as he is God and Redeemer.

You that have faith may see what is meant by the Book, and by the seven Seals on the backside, *&c.*

CHAP.

CHAP. XII.

IN the second verse, *John saw a strong Angel proclaiming with a loud voice, Who is worthy to open the Book, and to loose the seals thereof?*

And in the third verse, *And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.*

I shall pass by these two verses, there being but little matter of concernment in them, but I shall go to the 4 verse.

And I wept much, because no man was found worthy to open, and to read the Book, neither to look thereon.

Here *John* was at a hard set in his vision, when he saw God have a Book in his right hand,

And no man in heaven, nor in earth could open it, nor read it.

There was cause enough for *John* to weep, because that Book was the Book of Life,

And many thousands and millions of souls were written in that Book.

As he afterwards maketh mention of, and many that had suffered persecution unto the death, which were slain under the altar, who suffered for the testimony of Jesus, whose names were written in the Book of Life.

And if this Book should not have been opened, the condition of the Saints would have been sad, which suffered all those things for the name of Jesus, who loved not their lives unto death, who had their names recorded in the Book of Life.

That at the general day of Gods Account, when he shall make up his Jewels, their names being written in the Book of Life,

They may have that blessed reward which God did promise, and they did faithfully believe, and expect.

But if none could have opened the book, neither in heaven nor in earth, what benefit would they have had for all their faith and sufferings?

This was enough to make *John* and all other Prophets and Believers to weep also, if there should be none found neither in heaven nor in earth, that can open the Book of Life.

But in the 5 verse, one of the Elders said unto *John* in the vision, *Weep not, behold the Lion of the tribe of* Judah, *the root of* David

hath prevailed to open the Book, and to loose the seven Seals thereof.

One of the Elders puts *John* in good comfort again; for there is one found now that can open the Book, and read it also.

This is that Lion, as *Jacob* propheſied of, *Gen.* 49. ver. 9, as I have ſpoken of before.

This Lion hath prevailed to open the book.

He openeth the Book as he is God the Son,

And as he became a Son, he is called the *Lion of the tribe of* Judah; and as he is God the Son, he is called a *Lamb*.

And as he was God the Son, he ſuffered death to redeem his people.

And as he is a Redeemer, he hath prevailed to open the Book, and to looſe the ſeven Seals thereof.

That is, as he is the Redeemer, he hath power to raiſe every one of them again that are written in the Book of Life.

That is, all the Seed of Faith which are elected in the ſecret decree and councel of God, as he was the Creator.

And as he is the Redeemer, he hath power to give life everlaſting to every one of the Seed of Faith, who were written in the Book of Life.

And when *John* ſaw there was one found in heaven that could open the book, he gave over weeping.

For one of the Elders had ſhewed him in the viſion one that could open the Book, and looſe the ſeven Seals thereof.

For in the 6 verſe, John *beheld, and lo in the midſt of the Throne, and of the four beaſts, and in the midſt of the Elders, ſtood a Lamb, as it had been ſlain, having ſeven horns, and ſeven eyes, which are the ſeven ſpirits of God, ſent forth into all the earth.*

This Lamb which *John* ſaw in the viſion in the midſt of the four beaſts and the Elders, it was Chriſt.

This I ſuppoſe all men that profeſs the Scriptures will confeſs it.

Now obſerve that this Lamb which ſtood as it had been ſlain, it was no other then God himſelf;

For this Lamb had ſeven horns and ſeven eyes, now theſe ſeven horns which the Lamb had, it was the faith and patience which the ſeven Churches of *Aſia* had, which did inable them to go thorow their ſufferings with cheerfulneſs.

For when a man doth ſuffer for his Faith in God patiently, and wil-

willingly, he deſtroyeth his enemy more in ſubmitting unto ſuffering, or death it ſelf, than if he ſhould reſiſt his enemy.

And this doth become a horn to puſh the perſecutors ſoul.

Thus it was with the ſeven Churches of *Aſia*, they were by their faith and patience made able to ſuffer perſecution and death it ſelf,

Which became as ſeven horns to puſh and gall the ſouls of their perſecutors;

For though the horns of a Lamb doth but little harm to the outward fleſh, yet when they get within the fleſh they will gall very much.

That is, when the horn of ſuffering for righteouſneſs gets into the minde and ſoul of the perſecutor, it doth gall his ſoul exceedingly with the fear of eternal damnation.

This I think experience will ſhew the truth of it;

For the Quakers and others which ſuffer for a lye, yet they think they ſuffer for truth; and the perſecutors knows no other but that they do ſuffer for truth.

Therefore the ſufferings of the Quakers cannot chuſe but puſh and gall the perſecutors Conſciences;

The Quakers being ſo ſtedfaſt and confident in their way, which do not fear their lives unto the death.

This ſuffering of theirs doth trouble and moleſt the mindes of the Civil Powers; which doth ſhew that ſuffering in innocency, though for a lye, it will be a horn to puſh and gall the ſouls of the perſecutors.

Then how much more would they puſh and gall if they ſuffered for Truth?

That is, if their Miniſtery which provoke them to meet contrary to the Parliaments Order were true, as the Miniſtery of the ſeven Churches of *Aſia* were.

But it is not; therefore they ſuffer for a lye, yet the perſecutor not knowing it, he is, and will be puſhed and galled in his ſoul with the fear of eternal death, for doing it.

CHAP.

CHAP. XIII.

NOw it is to obſerved, that *this Lamb that was ſlain had the ſeven horns, and the ſeven eyes.*

Now theſe ſeven horns, as I ſaid before, which the Lamb had, they were the ſufferings of the ſeven Churches of *Aſia*, in the ten Perſecutions.

According to that ſaying of *Johns Revelation*, the ſecond and the 10th, he giving an exhortation to the Church in *Smirna*, that they ſhould fear none of thoſe things which they ſhould ſuffer.

Behold the devil ſhall caſt ſome of you into priſon, that ye may be tryed, and ye ſhall have tribulation ten days.

Now this devil that ſhall caſt ſome of them in priſon, I ſhall ſhew what he is hereafter.

But as for the ten days tribulation which the Saints ſhould ſuffer, it was ſpoken with relation to the ten Perſecutions.

And they are called by the revelation of the ſpirit but ten days,

When as it was at times a matter of three hundred years that their tribulation did laſt, which was the ten Perſecutions, yet called by the ſpirit, but *ten days tribulation.*

And the faith and patience which theſe ſeven Churches of *Aſia* had, being made able to ſuffer with chearfulneſs thoſe ten days tribulation, it being the ten Perſecutions aforeſaid,

They are called the ſeven horns which the Lamb had;

For they by their ſufferings did puſh and gall the ſouls of the perſecutors, as the Lamb himſelf did when he did ſuffer death:

For he did procure no leſs then eternal damnation to his perſecutors, by his ſuffering of death,

And being ſlain by them.

And theſe ſeven Churches having their power and ſtrength to ſuffer, from Chriſt the Lamb ſlain, they walked in his ſteps in the way of ſuffering;

Therefore called the *ſeven horns of the Lamb*, or the Lambs ſeven horns.

And as for the ſeven eyes which the Lamb had, they are called the *ſeven ſpirits of God ſent forth into all the earth.*

You may remember that I have ſhewed before what the ſeven ſpirits before the Throne is.

And

And theſe ſeven ſpirits which the Lamb hath, are the very ſame;

That is, they are all but one ſpirit of Chriſt, onely this one ſpirit doth operate and work ſeven ſeveral ways, to wit, in the ſeven Churches of *Aſia*.

Therefore ſaid to be ſent forth into all the earth.

Becauſe the ſound of theſe ſeven Churches of *Aſia*, of their gifts and ſufferings, went thorow all the earth

Therefore called the ſeven ſpirits of God; yet I would have the Reader to underſtand thus much,

That the Lamb that had power to open the book, the ſame Lamb had the ſeven horns and the ſeven eyes.

Now if theſe ſeven eyes were the ſeven Spirits of God, then the Lamb muſt needs be God:

For the Lamb had the ſeven Spirits in him, and he ſent them forth unto the ſeven Churches of *Aſia*.

Onely this I would have the Reader to underſtand, that here he is called God, as he is a Lamb ſlain.

Or as he was in the condition of a Son and a Redeemer.

So that what power, honor, or glory ſoever be attributed to God, by the redeemed ones,

It is with relation to the Son-ſhip of God.

He being a Son he is called *a Lion*, and called *a Lamb*, which titles belongeth onely to the Son-ſhip of Chriſt.

He being the onely God, though in a two fold ſtate and condition, as aforeſaid.

And in the 7 verſe it is ſaid, *And he came and took the book out of the right hand of him that ſate upon the Throne.*

This he that took the book out of his right hand that ſate upon the Throne,

It was the Lamb, and this Lamb is Chriſt, and Chriſt is God, and Chriſt is called the *Lamb of God that taketh away the ſins of the world.*

He may well be called the Lamb of God, becauſe he is God.

For who can take away the ſins of the world, but God?

But God muſt become a little childe of fleſh, blood and bone, and grow up to a man, that he may be capable to ſuffer the pains of death.

In that he ſhed his moſt precious blood before he could take away the ſins of the world.

And

And this Lamb which was ſlain here ſpoken of by *John*, was no other but God himſelf.

But he being now in the condition of a Son, in that he had been ſlain, and was now riſen again, and had accompliſhed the work of Redemption, he was able to ſit down in the midſt of the Throne,

And to take the book out of his own right hand, as he was the Father and Creator of all things.

And as he was the Son, or Lamb, which ſhed his precious blood to redeem his people from their ſins, it was his proper work and place to take the book out of his own right hand, as he was the Creator, and to open the book and looſe the ſeven Seals thereof;

For in his opening the Book of Life, he found the names of all the elect ſeed written therein, which were waſhed and redeemed with his precious blood.

Therefore it is ſaid, *That no man in heaven, nor in earth, nor under the earth could open the Book, but the Lamb onely.*

So that this Lamb muſt needs be God the Father, as well as God the Son; for who can open the Book of Life but God himſelf?

But he muſt open it as he was God the Son, therefore ſaid to take it out of the right hand of him that ſate upon the Throne, *&c.*

CHAP. XIV.

AND in the 8 verſe, *The four beaſts, and the four and twenty Elders fell down before the Lamb.*

And in the 9 verſe, *They ſung a new Song, ſaying, Thou art worthy to take the book, and open the Seals thereof, for thou waſt ſlain, and haſt redeemed us to God by thy blood,* &c.

I would have the Reader to mind theſe words, why the four beaſts, and the Elders did ſing a new Song.

Obſerve it is called, *a new Song*, in oppoſition to the old ſong.

As the Goſpel of Jeſus is called the *New Teſtament*, and the Law of *Moſes* is called the *Old Teſtament*;

So likewiſe there is the ſong of *Moſes* and of the Lamb; that is, the ſong of the Lamb.

Now the Song of *Moſes* may be called the *old ſong*, or the *firſt ſong*, becauſe *Moſes*, the Prophets, and Elders of *Iſrael*, and Saints under that Teſtament.

I ſay,

I say, they gave praise, honor, and glory unto Christ, as he was God the Father and Creator.

And as he was the Creator, he blessed them with temporal blessings, and temporal deliverances.

So that *Moses* and the people of *Israel*, sing praise unto God for his wonderful works, which he had wrought by the hand of *Moses*.

As you may read in the Scriptures in the Song of *Moses*, how wonderfully he doth praise, honor, and magnifie the God of *Israel*, who had gotten himself a great and terrible name among the heathen.

And this is called the song of *Moses*, or the old or first song, because it was the first manifestation of God, as he is the Creator;

For *Moses* was the first man that gave us to know any difference of the God of *Israel*, from the God of the Heathen.

And this manifestation as *Moses* gives us, is that we might know God, as he was the Creator, and did deliver his people in a more wonderful manner, then any other heathen gods could do.

And in this regard *Moses* and the Elders of *Israel* gave praise, honor, and glory, unto the God of *Jacob*,

He delivering them out of so many temporal dangers; and not onely so, but blessing them with many temporal blessings, which caused this song of *Moses* to be sung by the children of *Israel*.

And in this regard the song of *Moses* may be said to be old or the first song, he being the first commissionated man to write that which we call the *Old Testament*.

Therefore the song of *Moses* may be called *an old Song*.

Because the song of the Lamb is more new; for redemption was after creation, therefore called a new Song.

It is called a *new Song* in relation to a new condition, as the Song of *Moses* was with relation to temporal blessings, as aforesaid.

But this new Song of the Lamb is with relation to spiritual and eternal Blessings.

So that *John* in his vision was sensible upon what account this new Song was sung.

And he seeing in the vision the four beasts, and the four and twenty Elders fall down before the Lamb.

Having every one of them Harps and golden Vials, full of odours which are the prayers of Saints.

Now theſe golden Vials are meant the hearts and ſouls of the four Beaſts, and four and twenty Elders.

And the odours, is that graceand ſupplications which was offered up unto the Lamb thorow thoſe golden Vials.

Which Vials are the hearts and ſouls, as aforeſaid.

And thoſe Harps are the tongues of the Beaſts, and Elders, and Saints, which are as Harps to ſound forth the praiſe of the Lamb.

For this I muſt tell you, that the tongue of every Saint ſhall be as a Harp, to praiſe the Lamb for his great and unſpeakable work of Redemption, which is more to be magnified by the Seed of Faith, then the work of Creation.

So that the Beaſts, and the Elders, and Saints may very well ſing that new Song, in the 9 verſe *ſaying, Thou art worthy to take the book, and to open the ſeals thereof: for thou waſt ſlain, and haſt redeemed us to God by thy blood, out of every kindred, & tongue, and people, and nation.*

That is, thou haſt redeemed us to thy ſelf by thy own blood, for though thou art called a Lamb, thou art no other but God.

And thy blood is no other but the blood of God, though called the blood of the Lamb.

Becauſe of that twofold ſtate and condition thou wert in.

And as the work of Redemption is of greater value to the redeemed ones, than their Creation was, therefore it is that thoſe who are waſhed in the blood of the Lamb, have Harps given them to ſound, or ſing this new Song of Praiſe and Thankſgiving unto him that hath waſhed them in his own blood.

And the new ſong which the Beaſts, and Elders, and Saints doth ſing, is ſet down in the 12 verſe, *Saying with a loud voice, Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honor, and glory, and bleſſing.*

And ſo to the end of the Chapter, giving praiſe unto the Lamb for their Redemption.

And this is that new Song which the Beaſts, and Elders, and Saints, ſhall ſing to eternity.

It is called a new Song, becauſe it is the Song of the Lamb.

For there is but two Songs in all, to wit the Song of *Moſes*, and the Song of the Lamb, and bleſſed and happy are all thoſe that can truly ſing the ſong of the Lamb, to know they are redeemed and waſhed in his blood.

CHAP.

CHAP. XV.

NOw I have given the interpretation of the things that are of moſt concernment in the 5th Chapter, I ſhall proceed to open the chief things contained in the 6th Chapter.

In the firſt verſe of this chapter, *John* ſaw in his viſion the Lamb opening the Seals, and at the Lambs opening of the firſt Seal, *John* heard as it were the noiſe of thunder.

And in the viſion one of the four Beaſts ſaid unto *John*, *Come and ſee.*

As for the four Beaſts you may remember I have ſhewed what they are before, and now theſe four Beaſts doth preſent to *Johns* underſtanding, in the viſion four other Beaſts as in a figure to be four Horſes.

Namely, a white Horſe, a red Horſe, a black Horſe, and a pale Horſe.

I would have the Reader to minde the interpretation of theſe four Horſes, and their Riders.

For there is one called, he that ſate on every one of theſe four horſes.

Alſo there was ſome great and wonderful work done by every one of theſe that ſate on theſe Horſes.

Therefore called the opening of the Seals.

And at the opening of the firſt Seal, *John* heard as it were in the viſion the noiſe of thunder, and after that there was preſented unto his view in the viſion, a white horſe.

And he that ſat on him had a bowe, and a Crown was given unto him, and he went forth conquering and to conquer.

Now this white Horſe which *John* ſaw in the viſion, it is the righteouſneſs of the Saints.

And the righteouſneſs of Saints, is the righteouſneſs of Faith;

For it is Faith that makes the ſoul pure and white in the blood of the Lamb.

According to that ſaying, *Revel.* 7. and 13 and 14 verſes. *One of the Elders anſwered, ſaying unto me, What are theſe which are arayed in white Robes?* and in the 14 verſe, *And he ſaid to me, theſe are they which came out of great tribulation, and have waſhed their robes, and made them white in the blood of the Lamb.*

So in the 6 chapter and 11 verſe, where it is ſaid, *And white robes were given to every one of them*, meaning thoſe which were ſlain under the altar, that is, they were ſlain for the teſtimony of Jeſus.

Therefore ſaid to be under the altar, becauſe Chriſt is the altar it ſelf.

Many more places of Scriptures might be named for this purpoſe, to prove that the righteouſneſs of Faith is thoſe white robes which the Saints ſouls are cloathed with.

Their hearts being purified by faith in the blood of the Lamb.

For faith doth dip its ſoul in his blood, ſo that all original and actual ſin is waſhed away, as clean as if there had never been any ſin at all.

So that the Saints or Seed of Faith are cloathed with the white robes of righteouſneſs of faith, it being the righteouſneſs of Chriſt.

He being the author of it by waſhing their ſouls in his own blood.

So that they become as white as ſnow; and this righteouſneſs of the Saints, is that white Horſe, and the firſt horſe that *John* ſaw in the viſion.

For I would have the Reader to underſtand, that the righteouſneſs of faith is a real ſpiritual ſubſtance, as the righteouſneſs of the Law is, yet none of them both can be ſeen by the viſible eye of ſenſe,

Not as they be in their eſſence or ſeed, but by the effects or fruits they are known;

For effects or fruits doth proceed from an inviſible ſpiritual root or ſubſtance, which roots and ſubſtances is faith and reaſon.

And there is a righteouſneſs that doth ariſe from each of theſe, which hath their ſeveral effects, or ſeveral fruits;

So that the tree may be known by the fruit; that is, the righteouſneſs of the Law may be known and diſtinguiſhed from the righteouſneſs of faith.

Yet the life and ſpirit of theſe two trees, are ſo ſecret and inviſible, that they cannot be ſeen by the eye of ſenſe, as I ſaid before.

Yet they be two real ſpiritual ſubſtances that doth bring forth a righteouſneſs according to their natures.

That is, the righteouſneſs of the Law, and the righteouſneſs of faith.

But it is thoſe ſouls that are cloathed with the white Robe of Chriſts.

Chriſts righteouſneſs of faith, that have been waſhed in his blood, and this is that white horſe *John* ſpeaketh of.

For this I would have the Seed of Faith to minde, that the ſpirit of *Revelation* in *John*, doth compare the righteouſneſs of the Saints to a white horſe.

Alſo this I would, have you to minde, though the Saints that are cloathed in white, be thouſands, and millions, and innumerable,

Yet they are called by the revelation of the ſpirit, but one white horſe.

Now whether *John* did ſee in the viſion the form of a white horſe, it is not much material for it the ſpirit; will call the righteouſneſs of Saints, a white horſe, who ſhall gainſay it?

But however the white Robes of the Saints, who are waſhed in the blood of the Lamb, are as a white horſe for God their King to ride upon.

So that if you underſtand the interpretation of this white horſe, you may the more eaſily know the meaning of the other three horſes.

Alſo it is neceſſary to know who doth ride or ſit upon this white horſe; I declare by Revelation from the holy Spirit, that he which *John* ſaw ſit on the white horſe, it was no other but Chriſt himſelf.

It was he that had a bowe, and a crown was given unto him, it may be ſaid the crown was given unto him, as he was the Redeemer.

For this crown of Glory that was given unto him, it was as he was the Redeemer, and not as he was the Creator.

And as he was the Redeemer, he ſate or rode upon the white horſe.

And he went forth conquering, and to conquer.

That is, he being the author of the righteouſneſs of Faith, as he was the Redeemer, that he made the Saints ſo pure and white, that they became a white horſe for him to ſit upon.

So that they were able by their faith, in the blood of the Lamb, to ſuffer tribulation, and death it ſelf,

So that they became more then conquerors; for he that ſuffereth perſecution for the name of Jeſus, he doth conquer more then he that doth perſecute and put to death.

So

So likewiſe Chriſt that ſate upon this white horſe, as he was the Redeemer, he went forth conquering and to conquer.

That is, he went forth in the power of faith, by which he created all things; he went forth to redeem the Seed of *Adam* that was fallen under death, and the fear of eternal damnation.

So that death and hell got power over *Adam* and his Seed, ſo that Chriſt riding upon the white Horſe of innocency, or the righteouſneſs of Faith, he went forth conquering and to conquer.

That is, he went forth to die, to ſhed his moſt precious blood, and by his giving himſelf up unto death.

He conquered over ſin, death, and hell.

Therefore it is ſaid in Scripture, *Oh death! I will be thy death, oh grave I will be thy victory.*

That is, he will get victory over the grave, as he did over death; for he deſtroyed death, in that death could not keep him under it for ever, in that he paſſed thorow it.

He got victory over the grave, in that the grave could not keep him incloſed in the earth.

So that he went forth conquering and to conquer, never leaving off until he had conquered all his enemies.

That is to ſay, ſin, death, devil, hell, the grave; theſe all were his enemies, and he hath conquered over them all, by his becoming fleſh, and by his ſuffering of death upon the Croſs, as he was a Redeemer, or as he was God the Son, and theſe enemies did Chriſt which ſate upon the white horſe, go forth conquering and to conquer, to redeem the Seed of *Adam*.

And this is the true meaning what is meant by the white horſe, and by him that ſate thereon, and by his conquering and to conquer.

And the bowe which he had, it ſignified the power he had to ſhoot and kill thoſe ſpiritual enemies, which is ſin, death, hell, and devil.

Which could no ways have been killed, but by giving his life up unto death, and by his paſſing thorow death, and quickening into life again, he killed death, ſin, hell, and the devil,

With this dart of offering up his ſoul unto death, it being ſhot thorow ſin, death, and hell, by the ſtrength, or bowe of the power of faith in God.

And

And as for the Crown that was given him, it is ſpoken with relation to the Son-ſhip of God, as he is a Redeemer.

So that the Crown of Glory that he hath given him, it is attributed unto him, as he is a Redeemer.

For the work of Redemption is counted by the redeemed ones, more worthy of a Crown of glory, then the work of creation.

So that this Crown of glory that is given to Chriſt that ſate upon the white Horſe, it is in relation to his work of Redemption, in that he conquered over all thoſe ſpiritual enemies as aforeſaid. So much for the firſt and ſecond verſes.

CHAP. XVI.

IN the 3 verſe it is ſaid, *And when he had opened the ſecond Seal, I heard the ſecond Beaſt ſay, Come and ſee.* And in the 4 verſe, *There went out another horſe, that was red, and power was given to him that ſate thereon, to take peace from the earth, and that they ſhould kill one another: and there was given unto him a great Sword.*

Theſe four beaſts which *John* ſaw in the viſion, did ſignifie unto him thoſe wonderful Tranſactions which were, and ſhould be acted here on earth in the ſtate of mortality, in the time of the four Monarchies.

And ſignified unto *John* in the way of viſion by four horſes.

Now the ſecond horſe that did appear to *John* in the viſion, was a red horſe, *and power was given to him that ſate thereon to take peace from the earth, and that they ſhould kill one another.*

This Monarchical Government went forth upon a red horſe, that is, ſhedding of blood ſhould be the greateſt work he that ſate thereon ſhould do.

It was called a red Horſe, becauſe of the much ſhedding of blood; ſo that the blood of men is called a red Horſe, even as the righteouſneſs of faith is called a white Horſe.

And as the ſouls of the Saints were made white with the blood of the Lamb, ſo are theſe ſouls made red with ſhedding of one anothers blood;

So that every mans ſoul became a red horſe, and he that ſate upon this red horſe had power given him to take peace from the earth, and for that purpoſe there was given unto him a great ſword.

Now

Now this great Sword it was to kill, and in killing one another, peace muſt needs be taken from the earth.

So that this Kingly Power, though they were many Kings, yet they are called but *him that ſate upon the red horſe.*

So likewiſe, though there were many thouſand ſlain, and had their blood ſhed, yet they are all called but *A red horſe*; ſo that there is but the horſe and his rider: for Kings and Magiſtrates do ride upon the people, in that they command the people to kill one another.

So that people which go to fight to ſhed one anothers blood, may well be called *A red horſe*, for they make their ſouls as red as ſcarlet with blood-ſhed.

And the power of the Magiſtrate doth ride and ſit upon this red horſe, for he hath a great ſword given unto him to command perſecutors to kill one another, and they muſt obey and become a red horſe, or elſe they muſt be killed themſelves.

Thus in ſhort I have given you the ſignification of the *red horſe*, and of him that ſits thereon.

For the Sword, Famine, or Peſtilence, doth always take peace from the earth: and he that ſate upon this red horſe was ſuch a Power or Government, that did kill many men with the ſword.

And it is called *A great Sword*, in regard it ſhould prevail and do much execution in that kinde, therefore ſaid to go forth upon a red horſe.

To ſignifie that he ſhould ride upon bloody-minded men that ſhould ſpare neither man, woman, or childe, therefore called *A red horſe.*

CHAP. XVII.

AND in the fifth verſe, *And when he had opened the third Seal,* John *heard the third Beaſt ſay, Come and ſee: and he beheld, and a lo black Horſe, and he that ſate on him had a pair of balances in his hand.*

This black horſe which *John* ſaw in the viſion, it was the ſpiritual blindneſs and darkneſs upon the mindes of men, which makes them to worſhip falſe gods, or idols; they being not ſo much as enlightned in the Law of Reaſon,

That

That is, their mindes and understandings had the most ignorantest and lowest degree of reason, which made them to become extream idolatrous; their mindes being so dark, they fall to worship any thing in stead of God.

Even the Sun, Moon, Stars and Planets: Now these people that do this, are exceeding dark in their mindes.

But let us come to those that are more enlightned, as the people of *Israel* were by the Law of *Moses*, and those we call *Christians*, being educated under the discipline of the Old and New Testaments, which are called *The Scriptures*.

Yet men being in their state of nature, they are very dark in their minds concerning the knowledge of the true God, and the true spiritual Worship which God requires.

For the not knowing of God, is the cause of all false worship, which darkness hath, and doth lye almost upon the whole Creation.

For was not that a great darkness upon the minds of the people of *Israel*, that would worship a Calf for a God?

And hath not the same darkness descended upon the mindes of them that profess themselves to be Christians, besides that pitchy and black darkness that sieth upon the heathen?

Is not the Pope and Romane Catholicks full of superstition and idolatry, because they know not the true God? Hath not the *Episcopacy* some superstition and idolatry in it, though not so much as the Romane Catholickes? So the *Presbytry* and *Independent*, *Baptist*, *Ranter*, and *Quaker*, they be all superstitious and idolatrous in their worship.

Nay, the *Quaker* that seemeth to have the least idolatry in their worship of any, yet they are idolatrous also.

For they meet, preach, and pray to an unknown God, as well as the others afore-mentioned.

For they have no other God but the light of Christ, as they call it, and this light of theirs seemeth to be the greatest and purest spiritual light of all, but it is the greatest spiritual darkness of all.

For they are more willfully ignorant of the true God then any of the rest afore-mentioned.

So that spiritual darkness hath overspread the minds of all Professors of Religion, as it hath done the Heathen;

For none of them knows the true God, nor the true ſpiritual Worſhip which God requireth, as aforeſaid.

So that this ſpirituall blindneſs and darkneſs that lieth upon the generality of mens minds, their not knowing the true God, nor his true worſhip, is that black horſe which *John* ſaw in the viſion.

Alſo he that ſat upon this black horſe had a pair of balances in his hand.

He that ſat on this black horſe was an ignorant power, King or Kings, or Magiſtrates power that was extream ignorant of any true ſpiritual knowledge either of God, or of his Worſhip:

But mighty full of ſuperſtition and idolatry, but had great power to command the dark-minded people to worſhip what he pleaſed.

So that he rode, or ſat upon their dark minds as upon a black horſe;

For he had ſuch power that he brought them all into a uniformity of worſhip.

So that things were mighty plentiful, as you may read verſe, 6. *A meaſure of wheat for a penny, and three meaſures of barley for a penny.*

Onely to ſignifie the plenty of earthly things, when ignorance being in power, it rides or ſits upon the black horſe of idolatry.

This I think by experience will prove the truth of it as well as Scriptures.

Was not that a plentiful time when they baked Cakes to the Queen of heaven?

Was there not great plenty when the Roman Catholick did put Chriſt into worſhip? When they had brought all people to a uniformity of religion, all things were plenty.

Then men grew exceeding rich, ſo that particular men had ſuch vaſte eſtates, that they could build a Church at their own charge, or an Hoſpital, or Almſ-houſes, ſo there was great plenty, their being but one religion, and a uniform government in matter of worſhip:

All peoples minds being dark as to any true ſpiritual knowledge,

So that they became as a black horſe for thoſe ignorant Popiſh Kings to ride or ſit upon: and he that ſate upon the black horſe, had a pair of ballances in his hand.

Onely to ſignifie that equal dealing in temporal matters, ſeeing there

there was a uniformity in worſhip, there ſhould be an equal and juſt dealing in the temporal,

And for that purpoſe there was a pair of ballances in the hand of him that ſate upon the black horſe.

For ignorant reaſon doth many times deal more juſtly, then that reaſon that is more ſubtile and cunning doth.

For in former times, when there was no religion durſt appear but the Papiſt religion and worſhip, which was, and is ſtill exceeding full of ſuperſtition and idolatry,

There was a great deal more juſt dealing between man and man in temporal things,

And men were more freer to truſt one another then they are now.

So that things were exceeding plentiful, and cheap, for a general uniformity in idolatry muſt needs cauſe love one to another.

For differing in worſhip maketh the greateſt breach of all, even between the neereſt relations, as Father, and Son, Mother, and Daughter, they will all part upon the point of worſhip, ſooner then upon any natural offence whatſoever.

This may be proved by Chriſts words, *that a man muſt forſake Father, and Mother, Houſe, and Lands, for his ſake, elſe he is not worthy of him:* This alſo experience will prove it, that ſome people will willingly ſuffer more for their worſhip, though it be a lie, then for any natural loſe whatſoever.

And as for the oyl, and the wine, which he that ſate upon the black horſe, muſt not hurt; the oyl, and the wine ſignifies that little ſmall remnant of the Seed of Faith, which did not worſhip God in that idolatry no way as the generality of people did, their appearance being ſo ſmall, that they were not worth the perſecuting or compelling to worſhip as the generality of people did, much like unto thoſe ſeven thouſand that did not bowe their knee to *Baal.*

Thoſe ſeven thouſand were never miſt by *Iſrael*, nor by the Prophet *Elijah.*

For the worſhippers of *Baal* were ſo numerous, that *Elijah* thought there was none but himſelf that did worſhip the God of *Jacob.*

But there was ſeven thouſand that had not bowed their knee to *Baal.*

And theſe were the oyl, and the wine that ſhould not be hurt, by compelling of them, to hurt their conſciences by worſhipping a falſe God, as the generality of the people did, thorow the darkneſs of their mindes.

They being the black horſe, for the ignorant dark power of the Head-Magiſtrate to ride or ſit upon.

For as the horſe is black, ſo is the rider with ignorance and darkneſs in ſpiritual worſhip.

Onely he that ſits upon the black horſe, is the dark power of reaſon;

Therefore the Apoſtles calls it the power of darkneſs, for it is the dark reaſon of man that doth act deeds of darkneſs.

Therefore called the power of darkneſs: and the deeds of ſpiritual darkneſs in point of worſhip, is called by the *Revelation of John*, he that ſits upon the black horſe.

Becauſe he commandeth all people to worſhip his imaginary God,

And the people thorow the darkneſs of their underſtandings, they do obey, and ſo they become in point of ſpiritual worſhip, a black horſe.

For the dark power of reaſon to ſit, or ride upon, *&c.*

CHAP. XVIII.

AND in the 7 verſe it is ſaid, *And when he had opened the fourth Seal, I heard the fourth beaſt ſay, Come and ſee:* and in the 8 verſe, John *looked, and behold a pale horſe, and his name that ſate on him was Death, and hell followed with him: and power was given unto them over the fourth part of the earth, to kill with ſword, and with hunger, and with death, and with the beaſts of the earth.*

I would have the Reader to minde the interpretation of this pale horſe, becauſe every one of us muſt be a pale horſe for death to ſit upon.

Except we be ſwallowed up of life, as *Moſes* and *Elijah* was;

Which I, nor no man elſe at this day doth know he ſhall.

So that death muſt ride upon all ſinful fleſh.

Now to give you the meaning what this pale horſe is, it is no other but the ſinful ſoul of man and woman.

There-

Therefore as the Scriptures ſaith, *When ſin entred into the world, then death entred in upon it.*

So that as ſoon as ever the ſouls of *Adam* and *Eve* had let ſin enter into their ſouls.

Then death entered; for death did ride upon ſin, and ſin did ride upon the ſoul of ours firſt parents,

According to that ſaying of God, *in the day that thou eateſt thereof*, meaning the forbidden fruit, *thou ſhalt dye the death.*

So that as ſoon as ſin entred into their ſouls, death entred alſo.

So that the ſouls of *Adam* and *Eve* became as a pale horſe, for death to ride upon.

For there was not onely the fear of this firſt death, but the fear of eternal death alſo,

Which made the ſoul of *Adam* to fear, therefore he went to hide himſelf.

For the fear of death will make the ſoul to look pale, ſo that it will become a pale horſe for death to ride upon.

For by ſin entering into the world, death got power over all life;

So that death ſits upon all life, both upon man and beaſts.

For the beaſts are made ſubject to death, by reaſon of the fall of man;

Onely I would have the Reader to underſtand this ſecret, that the creatures, the beaſts, were created of God, on purpoſe to be killed for the nouriſhment of man.

But if ſin had never been committed by man, death would never have entered upon the life of man nor beaſt.

That is, no beaſt would have died naturally, as they do now.

But what were killed on purpoſe for ſome uſe, ſo that no man would have had ſuch loſe as ſome men now have.

Some are undone by the dying of Horſes, others by Cows, and others by Sheep, and this is death that hath entered into the world upon the beaſts.

For the ſin of *Adam* brought death upon all his poſterity, and upon the beaſts alſo, as aforeſaid.

So that the life of man and beaſts is become a pale horſe for death to ſit upon,

And

And the fear of death in *Adam*, did make his ſoul to look pale,

And ſo it doth in all mankinde, the fear of death it makes the ſtouteſt heart to look pale; eſpecially when the fear of eternal death is not taken away.

As very few men in the world have the fear of the ſecond death taken from them.

So that their ſouls look pale indeed; ſo that the generality of men and women have the fear of eternal death, that ſits upon their ſouls, ſo that they are that pale horſe that death rideth upon.

And hell follows immediately after the firſt death: the ſecond death and hell go both together hand in hand.

Theſe things I ſay, will make any ſoul to look pale.

This I can experience both by my ſelf and others, before I came to know the true way of redemption.

And becauſe you the Seed of Faith may know, that the ſoul of man is that pale horſe that death ſits upon,

Which ſin did cauſe to enter upon all life.

I ſay, this death it entered upon the life of God himſelf;

So that God died unto ſin, that is to ſatisfie ſin, that ſin which brought death with it might enter upon the life of God, and kill that life in God for a moment.

But the life of God being more ſtrong then death, it pierced thorow the body of death, and quickened a new life again.

So that he overcame death, in that death could not keep him under it,

As it doth the firſt *Adam*, and his poſterity.

It is much like unto a valiant ſoldier, who by his valor and ſtrength, paſſeth thorow a body of men well armed.

And by his getting thorow that body of men, he comes to rout and ſcatter them, and gets the victory over them.

So was it with Chriſt the onely God, he laying down his Godhead life, it being in the Manhood unto death, he paſſed thorow death, and killed that which did kill him, to wit, ſin, death, and hell.

Theſe being mighty ſtrong enemies, too ſtrong for any created ſoul or life to encounter with.

None could do it but the life of the eternal God himſelf;

For ſin lyeth heavy upon the ſoul of man, and death is the king

king of fears, it maketh kings to fear and tremble at the ſight of it.

And hell is worſe then death it ſelf; yet theſe ſtrong enemies are overcome by the blood of the Lamb, and in all thoſe that have faith in it, and doth truly underſtand it.

So that you that have faith may ſee, what this pale horſe is *John* ſpeaketh of, and what death is that ſits upon the pale horſe.

And what power they have given unto them, over the four parts of the earth.

Even to kill with the Sword, and with hunger, and with death, and with the beaſts of the earth.

The pale horſe and death hath power given them over all life, in the four parts of the earth.

So that ſome being ſo affrighted at death, they ſhall kill with the ſword.

And others again ſhall be ſo fearful of death, that they ſhall ſtarve themſelves for hunger.

Others again ſhall come under death by natural diſeaſes, even as the beaſts of the earth dieth.

So that death that rideth upon the pale horſe, hath power given as long as this world doth laſt, over all fleſh that hath life.

For it is life that muſt die, and death muſt take it into his cuſtody, and ſwallow up life into the belly of death.

Elſe he cannot be called death, except death doth utterly annihilate life, it cannot properly be called death.

For while life is in being, death is utterly annihilated in life.

So that there is no being for death at all not in that mans body.

But when death entreth into that mans blood, who was ſo full of life before,

Then death groweth more and more in the blood, and eateth up the life quite into death.

So that there is nothing to be ſeen in all that life, but a dead body.

For death hath got the life of that body in the body, for the body was life before, as well as the ſoul.

But death having overcome them both, they are both ſwallowed up of death.

So that you may ſee death as he is;

As you did ſee life as he was before.

And

And not that the life goes out of the body, as men do vainly imagine, ſo that death is he that rideth upon the pale horſe, as I ſhewed before.

And theſe four horſes as *John* ſpeaketh of in his viſion, are the ſame horſes as *Zechariah* ſpeaketh of in his viſion, *Zechariah* the 6 and the 3 verſe, the Prophet ſaw in his viſion, four Charrets, and Horſes, *the firſt Charrot had red horſes, and the ſecond had black horſes, and the third had white horſes, and the fourth had grizled and bay horſes.*

Now the Prophet expreſſeth in his viſion the horſes in the plural number, to be more horſes then one of a ſort.

But *John* declares them in his viſion in the ſingular number.

Therefore though there be more expreſt by the Prophet, yet the matter and ſubſtance is all one;

For all horſes are comprized under thoſe four.

So that there needeth no further opening of the horſes, then there hath been.

For there is enough ſaid concerning thoſe four horſes, and their riders, to ſatisfie the Seed of Faith.

But if one ſhould ſpeak never ſo much, the ſeed of reaſon will not be ſatisfied.

Onely this I would have the Reader not to ſcruple, becauſe the Prophet calls the fourth horſe grizled and bay, when as *John* calls it a pale horſe.

For grizled doth ſignifie death ſitting upon the life, as paleneſs doth.

So that the thing is all one, though differing ſomething in words.

So that there needeth be no further interpretation upon thoſe four horſes, therefore I ſhall paſs by them, and come to the next thing of concernment.

CHAP. XIX.

IN the 9 verſe of this chapter, *At the opening of the fifth ſeal,* John *ſaw in the viſion the ſouls of them that were ſlain under the altar for the word of God, and for the teſtimony which they held.*

Now I would have the Reader to conſider, that viſions doth many times preſent to him that ſeeth it,

Things

Things that are at a diſtance and far off, as at preſent, or neer at hand.

As if the thing were in preſent being;

This hath been the uſual cuſtom of thoſe that write thoſe viſions in the Scriptures.

They being preſented to the choſen Prophets and Meſſengers of the moſt high God,

Thoſe viſions ſo preſented, were to ſignifie either ſome extraordinary happineſs and deliverances to a particular perſon, or people, or nation; or elſe ſome great judgement, and deſtruction to a perſon, people, or nation, in the temporal, as aforeſaid;

Or elſe viſions are preſented to the underſtanding of man, to ſignifie ſpiritual and eternal bleſſings,

To a number of people, or elſe to ſignifie ſpiritual and eternal miſeries unto a number of people.

So that what viſions be declared by choſen men of God, though the thing be not immediately at hand, whether the viſion doth ſignifie temporal or ſpiritual things,

Yet the Seed of Faith doth look upon it, as if it were in preſent being.

Becauſe they believe the truth of the thing, as thoſe Prophets of old did propheſie of Chriſts coming in the fleſh, as *Iſaiah* ſaith in the 9 chapter, *To us a Childe is born, and to us a Son is given*, meaning Chriſt, *&c.*

Now the Prophet ſaith, he is born, when as he was not born many hundred years after that;

And ſo other of the Prophets looked upon the birth of Chriſt the Redeemer, as in preſent being.

For, as I have ſaid in my other Writings, that faith doth look at things afar off, and at a diſtance, as neer at hand, and in preſent being.

But becauſe the ſeed of reaſon cannot do ſo, therefore they do not prevent neither the temporal nor the eternal judgement that will come upon them.

But you the Seed of Faith may know, that *John* did ſee in the viſion by the eye of Faith, the ſouls of them that were ſlain under the altar,

And he heard the cry of them, when the fifth Seal was opened,

That God their Redeemer would avenge their blood on them, hat dwell on the earth.

That is, upon the perſecutors that dwell on the earth.

Now I would have you the Seed of Faith to underſtand, how theſe that were ſlain under the altar could cry for vengeance, ſeeing they were dead under the altar, and yet is ſaid, to cry aloud for vengeance, on them that perſecuted and put them to death.

The meaning is this, that the blood of thoſe that were ſlain for the teſtimony of Jeſus, it did cry vertually and efficaciouſly unto God, that he would avenge it according to his will and promiſe.

And ſo God doth hear the cry of their blood, that was ſlain under the altar.

I ſay, God doth hear their cry, as he did the cry of the blood of *Abel*, it came up unto God, as in *Gen.* 3. and 10. *And God ſaid unto Cain, What haſt thou done? the voice of thy brothers blood cryeth unto me from the ground.*

So that the blood of *Abel* did cry from the ground, unto the Lord for vengeance: and who muſt the righteous Judge be avenged of, but he that ſhed his brothers blood?

And in this manner did the ſouls of them that were ſlain under the altar for the word of God, and the teſtimony they held, cry for vengeance upon thoſe that perſecuted, and put them to death.

So that you the ſeed of reaſon may ſee, that there is power in blood that is ſhed for conſcience ſake in point of worſhip, to cry unto the Lord for vengeance upon thoſe that do murder, and kill upon that account.

And no perſecutor of that nature will eſcape vengeance to come, no more then *Cain* did eſcape that ſlew his brother.

For the blood of thoſe that are ſlain in ſuch a caſe, as aforeſaid, will ſpeak no better things then the blood of *Abel*.

But the very ſame thing will cry aloud for vengeance, as the blood of *Abel*, and as their blood did that was ſlain under the altar, as *John* ſaw in his viſion.

Therefore the blood of Chriſt is ſaid to ſpeak better things then the blood of *Abel*. But this I muſt tell you, it ſpeaketh better things to thoſe that have faith in his death, and ſo are waſhed by faith in his blood.

To thoſe it ſpeaketh peace, joy, life, and ſalvation to the ſoul, and theſe are better things then the blood of *Abel*, or the blood of the Saints, which ſpeaketh to the ſoul, fear, horror, death, and eternal damnation.

Theſe be the things that the blood of *Abel*, and all innocent blood doth ſpeak, and the blood of Chriſt will ſpeak the ſame things, as *Abels* blood doth, to thoſe that perſecuted and put him to death at that time.

So that according to the ſerpents deſire, his blood will be upon them and their children; for the ſerpents children are thoſe that walk in the ſteps of their fathers, and as they that put him to death, were the ſeed of *Cain* their father, as Chriſt ſaid.

To thoſe Jews that ſought his life, he ſaid unto them, *You are of your father the devil, and his works you do; for he was a murderer, and a liar from the beginning.*

And who was he that did the firſt murder? was it not *Cain?* and they were his children, and all perſecuting men ſince have been their children.

And in perſecuting the innocent Saints, they juſtifie the deeds of their fathers that perſecuted Chriſt, and their perſecuting of Chriſt, in ſo doing they juſtified the deeds of the devil their father, that ſlew the Prophets, and *Cain* that ſlew *Abel*.

The grandfather of all perſecuting devils, for worſhipping of God contrary to the tradition of their fathers.

So that the blood of righteous *Abel*, the blood of Chriſt, and the blood of the Saints, will be upon the conſciences of the perſecuting ſeed of the ſerpent, and upon their children, who walk in the ſteps of their grandfather *Cain*.

And this hath, and will be fulfilled upon all the children of thoſe perſecuting Jews, which put Chriſt to death.

So that his blood will be upon them and their children; for theſe are their children, and may be called ſo who are the ſeed of the ſerpent, who walk in the way of their fathers, who did kill the Lord of Life.

And ſo his blood will be upon them and their children, as they did deſire.

So that his blood doth cry, as the blood of *Abel* did, for eternal vengeance.

For none will ſhed blood upon that account, but the ſerpent or devil, and thoſe that are his children.

So that you whoſe underſtandings are enlightned, may ſee that there is a vertue and power in the blood of Prophets, Apoſtles, and righteous men which are Saints, who ſuffer for the true declaration and worſhip of God.

To cry unto the Lord for vengeance, upon thoſe that ſhed their blood,

And the Lord will hear the cry of blood, more then he will the cry of the Saint before his blood was ſhed.

For the very deed of murther for Religion ſake, hath the reward of vengeance in it.

So that God the rightous Judge muſt needs do right to reward every one according to his works;

So that the ſuffering of perſecution and death for Truths ſake, as theſe Saints did, as *John* ſpeaketh of, ſhall have a bleſſed reward, as is ſaid in the 11 verſe, *Thoſe that were ſlain under the altar for the word of God, and the teſtimony they held, they had white robes given unto every one of them.*

And it was ſaid to them, *Reſt yet for a little ſeaſon, until their fellow ſervants alſo and their brethren that ſhould be killed as they were, ſhould be fulfilled.*

So that you the Seed of Faith may know that theſe ſouls that were ſlain under the altar, were not yet in heaven, neither is thoſe white robes yet put upon them, notwithſtanding it is ſaid, *there were white robes given them.*

For ſurely if thoſe ſouls had been in the heaven of glory with their white robes of the rightouſneſs of faith upon them, God would never have bid them reſt a little ſeaſon untill their fellow ſervants, and brethren were killed, as they were.

So that it may be clear to you that have faith in the death of the ſoul, and of a reſurrection that there is no ſouls go to heaven without bodies.

So that ſouls cannot go to heaven, and put on white robes to ſtand in the preſence of God without bodies,

So that theſe ſouls which cried for vengeance muſt ly ſtill in the earth and reſt a ſeaſon, untill the reſt of the Seed of Faith hath paſſed from death as you have.

So

So that God may raiſe you all together, and cloth you all with white robes of righteouſneſs and immortality, and glory, at the reſurrection at the end of the world.

So that you may all be rewarded and clothed with white robes together, and not ſome ſerved this year, and other ſome the next, but you ſhall all be happy together.

So that you muſt reſt yet a little ſeaſon, untill all things is accompliſhed, and then I will bleſs you with an everlaſting crown of life,

Becauſe you ſuffered death for my name, in witneſſing to me, and I will avenge your blood upon mine and your enemies, that perſecuted and put me and you to death.

They ſhall have their reward alſo; which reward of their deeds will amount to no leſs than to eternal damnation, where the black and dark fire of hell ſhall burn in their ſouls to eternity.

Which ſhall cauſe them to cry, Oh the eternity, the eternity, with ſorrow, pain and ſhame: And when you Saints ſhall receive your eternal joys, then ſhall your enemies receive their eternal ſorrows.

Which is not yet, neither will it be until all things be fulfilled which the Scriptures hath foretold of, which cannot be long, as men do vainly imagine.

Becauſe the true Witneſs of the Spirit is now extant in the world, who hath declared and made manifeſt the myſtery of the true God becoming fleſh, and what the right Devil is, with many other heavenly myſteries.

So that you that have faith in this Commiſſion of the Spirit, ſhall at the end of the world receive, with the reſt of the Saints, white robes with them, and you will not think it long; for Faith doth look upon eternity as real, as if it were in preſent being.

So that *John* might ſay by his revelation in his viſion, *that he ſaw under the Altar the ſouls of them that were ſlain for the word of God*, &c. *and the white robes that were given unto them.*

Becauſe he by faith knew that God will give thoſe that are clothed with the white robes of the righteouſneſs of Faith, a Crown of everlaſting joy and glory, at the end of the world, which is as ſure as if it were in preſent being.

Therefore by faith he may ſay he ſaw the Saints that ſuffered for

for the teſtimony of Jeſus, to have white robes given them, as if the thing were already done; for when things are certain to be done, and nothing can prevent it, a man may ſay it is done.

So it is with Faith, it knowing that nothing can prevent Gods deſign and purpoſe, in that he hath determined to ſave and bleſs thoſe the Seed of *Adam*, and to deſtroy and curſe thoſe the ſeed of the Serpent, to eternity.

So that eternity is looked upon by the Seed of Faith to be in preſent being. And this was *Johns* revelation in the viſion which he ſaw in the opening of the fifth Seal.

CHAP. XX.

NOw in the twelfth verſe, *John* ſaw when he opened the ſixth Seal, *He beheld, and lo there was a great Earthquake, and the Sun became black as Sackcloth of hair, and the Moon became as blood.*

I have opened the meaning of the Earthquake, and of the Sun being as black as ſackcloth of hair, and the Moon like blood: theſe things I have opened already in *The Interpretation of the Eleventh Chapter of the Revelation*, ſo that I ſhall ſay no more of it here.

And as for the latter part of this Chapter, it is onely a prophecy of the end of the world.

Onely this, I ſhall give you a word or two, to ſhew what is meant by the Heavens being departed as a ſcroll when it is rolled together, as it is ſaid verſe 14. and *Iſaiah* 34. 4.

The meaning is this, that the Clouds of Heaven, and the Air, and the influence of the Stars of Heaven, ſhall be rolled up as a Scroll;

For the Clouds and Air have ſpread themſelves over the face of the Skie, ſo they may be called the Heavens; for were it not for the Clouds to ſcatter the Rain on the earth, and the Air to blow upon the creatures here on earth, all creatures would die.

So that man and beaſts, and all creatures do poſſeſs a Heaven in themſelves, even from the influence of the Clouds and the Air.

So that the Clouds and the Air is that Heaven that God will at the end of the world roll up like a Scroll.

Alſo God will take away the Sun, Moon, and Stars, ſo that they ſhall not penetrate their light and heat thorow the Air and Clouds

of

of Heaven, not to give any refreſhment to the ſeed of the Serpent, who ſhall be left here in this earth in utter darkneſs.

For this earth ſhall be the place of hell for the reprobate ſeed to be in to eternity; ſo that they ſhall cry unto the Mountaines and Rocks to fall upon them, to hide them from the wrath of the Lamb.

That is, they could wiſh that the Mountains and Rocks would cruſh them to pieces, ſo that they might be hid as to have no being at all;

Seeing the Clouds and the Air which over-ſpread the Heaven which did refreſh our lives, which made our lives to live in Heaven alſo.

But now this is rolled up like a ſcroll, there is nothing but black darkneſs, without Air or Winde, which makes us burn like fire and brimſtone, we having no refreſhings from the Heavens, ſo that it would be happy for us if the Mountains and Rocks would fall upon us, that we might be hid, or have no ſenſible being for ever.

And this will be the ſtate of the reprobate ſeed at the end of the world: And this is the true meaning of the Heaven being rolled up like a ſcroll, and not the fixed Element;

For the fixed Element hath an earth ſtanding upon it, which ſhall ſtand to eternity.

Onely this, the Sun, Moon, and Stars that gave light on this ſide the Skie, ſhall be taken from the Heaven, ſo that nothing but darkneſs ſhall remain for ever and ever.

But the Element which we call *Heaven*, ſhall ſtand to eternity: but that Heaven as muſt be rolled up like a ſcroll, it is the Air and Clouds of Heaven, as aforeſaid.

So much concerning the Interpretation of the chief things in the ſixth Chapter.

CHAP. XXI.

IN the 7 chapter it is ſaid, *And after theſe things I ſaw four Angels ſtanding on the four corners of the earth, holding the four winds of the earth, that the wind ſhould not blow on the earth, nor on the Sea, nor on any tree.*

Theſe four Angels that *John* ſaw in the viſion, which had power to hold the four winds, that the wind might not blow, they were four Angels of pure reaſon.

Who

Who had a Commiſſion from God to hold the four winds, that they ſhould not blow upon the earth, nor upon the ſea, nor upon any tree.

For if God ſhould but take away the four winds from blowing upon the earth, ſea, and trees, all creatures would immediately periſh and die.

So that theſe four Angels which *John* ſaw in the viſion which had ſuch power over the four winds, it was onely to ſignifie what ſhall be at the end of the world.

Then ſhall theſe four Angels execute their office, ſo that the four winds ſhall not blow.

But there is ſomething elſe to be done in the interim, for though the four Angels have their Commiſſion from God to do that work, yet they muſt ſtay till ſuch time as another work muſt be done.

As you may ſee in the 2 verſe, *And* John *ſaw another Angel aſcending from the eaſt, having the Seal of the living God, and he cryed with a loud voice to the four Angels, to whom it was given to hurt the earth, and the ſea.*

Now this Angel that aſcended from the Eaſt, it was Chriſt himſelf, he having the Seal of the living God; he muſt needs have the Seal of the living God, he being the living God himſelf.

He gave order to the other four Angels, that they ſhould not put their Commiſſion in execution until he had ſealed the ſervants of God in their foreheads.

For it is Chriſt that ſealeth every ſervant of his in their foreheads, in that they do receive the holy ſpirit of promiſe, whereby they are ſealed up unto the day of Redemption.

And when the ſoul is ſealed, and can witneſs in his ſpirit the aſſurance of his ſalvation, he may be ſaid to be ſealed in his forehead.

And as for *Johns* ſaying, this Angel that had the ſeal of the living God, he aſcended from the eaſt, it is ſpoken with relation of Chriſts coming out of the eaſt at his birth, to work the redemption for thoſe that he now doth ſeal, with the Seal of the living God.

That is, with his own holy Spirit, witneſſing to their ſpirits the aſſurance of eternal life by his death.

Which they by faith do ſet to their ſeal: So that they by faith

do

do ſeal to the truth of the thing, and he doth ſeal the aſſurance of everlaſting life unto their conſciences; and this is the ſeal of the living God in their foreheads.

And in the 4 verſe, John *heard the number of them which were ſealed, and there were ſealed an hundred and forty and four thouſand, of all the tribes of the children of* Iſrael.

Now it is not to be underſtood that *John* did mean exactly ſuch a number and no more, that were ſealed.

But if the ſpirit of revelation will call a hundred hundred thouſand, but a hundred and forty four thouſand, who ſhall gainſay it?

But in regard there is an equal number ſpoken of by *John* of every tribe, it is according to reaſons account no more then one hundred forty and four thouſand, that were ſealed of the twelve Tribes of *Iſrael*.

Therefore whether they were more or leſs ſealed with the ſeal of the living God, I ſhall not diſpute the thing.

Neither is it much material to know, ſo that I ſhall paſs by the rehearſing of the Tribes, and come to the nineth verſe, where it is ſaid, *After this I beheld, and lo a great multitude which no man could number, of all nations, and kindred, and people, and tongues, ſtood before the throne, and before the Lamb cloathed in white robes, and palms in their hands.*

This great multitude which no man could number, they were the Gentiles that were brought to the faith of the Goſpel in the time of the Apoſtles Commiſſion, which did laſt a matter of three hundred years, then was all tongues nations, kindreds, and people brought to the Faith of Jeſus.

And theſe were that great multitude which *John* ſaw in the viſion, which no man could number.

Theſe were thoſe that *John* ſaw ſtand before the Throne, and before the Lamb: theſe were thoſe he ſaw cloathed in white Robes.

Now what theſe white Robes is, I have ſhewed before; not but that there hath, and will be many thouſands of the Gentiles, tongues, and nations ſince that time, that will be ſaved

But theſe that *John* ſaw in the viſion, it was chiefly thoſe Saints in the Apoſtles Commiſſion, and it was them that he ſaw in the 10 verſe, to cry with a loud voice, ſaying, *Salvation to our God*

which sitteth upon the Throne, and unto the Lamb. And in the 11 verse, *All the Angels stood round about the Throne, and about the Elders, and the four beasts, so that all the holy Angels, and the Elders, and the four beasts fell on their faces and worshipped God.*

So that the Angels, and Elders, and the four beasts had faces, else they could not fall on their faces to worship God.

For God hath a face of his own, and those that worship him must have faces also.

Else they cannot worship God; also they must have a tongue to say, *Blessing, and glory, and wisdom, thanksgiving, and honor, and power, and might, be unto our God for ever and ever, Amen.*

So that Angels, Elders, and those four beasts had tongues to praise the living God.

Now *John* being in a great amaze in the vision to see such an innumerable multitude which no man could number, to stand before the Throne of God, all in white robes.

He in the 14 verse, asketh one of the Elders what these be that are arayed in white robes? And he said unto *John*, *These are they which came out of great tribulation, and have washed their Robes, and made them white in the blood of the Lamb.*

Now what is meant by the white Robes, and being washed in the blood of the Lamb, I have shewed before, and what is meant by the Throne: so that to the end of the seventh chapter, it is onely to signifie the glory of the Redeemed ones, who were and are washed in their souls here in this life in the blood of Christ.

They shall serve him day and night in his temple in heaven, and stand before his Throne of glory where he is.

Neither shall there be any more hunger, nor thirst, neither shall the heat of persecution light any more upon them.

Nor the natural sun to offend them any more by its extream heat;

For in this kingdom of heaven where the Lamb is, in the midst of the Throne, he shall feed them, and shall lead them unto living fountains of water:

And God shall wipe away all tears from their eyes: this is that glorious and happy condition that all the saints shall have, who have got those white Robes of the righteousness of faith, being washed in the blood of the Lamb.

And

And this will be at the end of time, yet Faith doth look upon this condition immediately after the end of this natural life.

Therefore ſaid by *John*, as if the thing were already done and accompliſhed to him, and to every one that is gone out of this world it is ſo, but to us that are alive, it is not yet accompliſhed. So much for the interpretation of the ſeventh Chapter.

CHAP. XXII.

THe eight chapter, in the firſt verſe it is ſaid, *And when he had opened the ſeventh Seal, there was ſilence in heaven about the ſpace of half an hour.*

Now I would have the Reader to underſtand, that theſe ſeven Seals which were opened in Heaven, they were thoſe ſeven Seals that were on the backſide of the Book of Life, as I ſhewed before; which were the ſeven Churches of *Aſia*.

Likewiſe it is Chriſt that doth open the ſeven Seals, and at the opening of every Seal *John* ſaw ſome extraordinary ſight in Heaven, either deſtruction upon the wicked, and perſecution upon the Saints, or bleſſings upon the Saints.

So that the opening of every Seal produced ſomething new to *John* in his viſion.

But in the opening of the ſeventh Seal, there was silence in Heaven about the ſpace of half an hour.

That is, there was a little ſpace of time between the opening of the other ſix Seals, before this ſeventh Seal was opened.

So that *John* had ſome little ſpace of time before the opening of the ſeventh Seal was ſhewed unto him.

And this is that he calls *ſilence in Heaven about the ſpace of half an hour.*

It might be forty hours for ought we know; but if he ſaith half an hour, who ſhall gainſay it?

But ſure I am, it was a little ſpace of time between the opening of the other ſix Seals, before the ſeventh Seal was opened unto his underſtanding.

For he made no ſtop in opening the ſix Seals before.

And as there was ſomething did follow upon the opening of every one of the ſix Seals, ſo there doth follow ſomething upon the opening of the ſeventh Seal.

For in the 2 verſe, John *ſaw the ſeven Angels which ſtood before God, and to them were given ſeven Trumpets.*

Theſe ſeven Angels which *John* ſaw in the viſion, I declare they were the Miniſtery of the ſeven Churches of *Aſia.*

Theſe being thoſe ſeven Angels which *John* did write unto, as I ſaid before; for theſe ſeven Angels which *John* did write unto in the ſecond chapter, it was to ſignifie thoſe great tribulations and ſufferings, that the Miniſtery and the Churches themſelves ſhould undergo.

But in the eighth chapter *John* ſaw theſe ſeven Angels, which were the Miniſters of the ſeven Churches of *Aſia*, in another condition.

He ſaw them now as if they were in a ſtate of glory.

And now inſtead of tribulation for ten days; which ten days was the ten perſecutions, which did laſt a matter of three hundred years, as aforeſaid.

I ſay, now he ſaw theſe *ſeven Angels ſtand before God, and to them were given ſeven Trumpets*; that is, each of them had trumpets given unto them: So that every one of them might ſound forth ſome Plague, and Judgement or other upon the earth where wicked men doth dwell who perſecuted the innocent to the death.

And in the 3 verſe it is ſaid, *Another Angel came and ſtood at the Altar, having a golden cenſer, and there was given unto him much incenſe that he ſhould offer it, with the prayers of all Saints, upon the Golden altar which was before the Throne.*

This Angel I declare was *Moſes*, who was to officiate the Office of offering up the prayers of all the Saints, with the incenſe upon the golden altar, which was before the Throne in the viſion, as he did in his Commiſſion of the Law, when he was here upon earth.

So that he is called by *Johns* revelation, *Another Angel that came and ſtood at the altar*, &c.

And in the 4 verſe, *The ſmoak of the incenſe which came with the prayers of the Saints*, aſcended up before God out of the Angels hand.

And in the 5 verſe, *And the Angel took the cenſer, and filled it with fire of the altar, and caſt it into the earth, and there were voices, and thunderings, and lightnings, and an Earthquake.*

This

This is ſpoken with relation to thoſe offerings, which *Moſes* the Angel of the Covenant of works did practice in the time of the Law.

And as he was the Angel that gave forth the Law, and ſo appointed and ordained Cenſers, Altars, and Offerings to be offered up unto the Lord in that Tabernacle, which was but a pattern of the true;

So *Moſes* is that Angel that is ſaid by *John* in his viſion, to offer up the prayers of all Saints upon the golden Altar, which was before the Throne.

It is called, *a Golden Altar*, becauſe it is ſpiritual and heavenly, and the ſacrifice which is the prayers of Saints, is ſpiritual alſo.

In oppoſition to that altar and ſacrifices *Moſes* had in the time of the Law.

So that when the Angel had offered up the prayers of all the Saints, and the ſmoak of the incenſe, and the Saints Prayers together, they aſcended up before God out of the Angels hand.

And when this was accompliſhed, the Angel took the Cenſer, and filled it with fire, and caſt it into the earth.

Onely to ſignifie ſome extraordinary Plagues and Judgements that ſhould follow upon the ſounding of every one of the ſeven Angels Trumpets.

Now I would have you the Seed of Faith to conſider, that as there was a real, viſible, and temporal altar, ſacrifice, incenſe, cenſer, uſed in the viſible worſhip in the time of the Law, the very ſame things are expreſſed by *John* in a ſpiritual ſenſe, both by way of viſion and revelation.

So that what *Moſes* did as he was the Angel of the Covenant of works, and viſible worſhip.

John doth expreſs it in a ſpiritual and heavenly ſenſe.

So that there is a true reality in the ſpiritual ſenſe, though inviſible, which cannot be ſeen but by the eye of Faith, as the temporal was ſeen and known by the eye of reaſon.

So that thoſe Judgements and Plagues that were acted in *Moſes* Commiſſion, they are rehearſed by *John* over again in a ſpiritual ſenſe;

So that the things that three of theſe ſeven Angels did, the Plagues that doth appear upon the earth at the ſounding of their trumpet-

trumpets, they were fulfilled in the Commiſſion of *Moſes*, which was of the Law.

Therefore it is worth the minding, to know what Plagues did follow upon the ſounding of every one of theſe ſeven Angels which had ſeven trumpets prepared themſelves to ſound.

For obſerve, that when the Angel aforeſaid, had took the Cenſer and filled it with fire of the altar, and caſt it into the earth, it produced immediately, *there were voices, and thunderings, and lightnings, and an Earthquake*;

So likewiſe upon the ſounding of the ſeven Trumpets which the ſeven Angels had which prepared themſelves to ſound.

The firſt Angel ſounded, and there followed hail, and fire mingled with blood; and they were caſt upon the earth, and the third part of trees was burnt up, and all green graſs was burnt up.

The Plague that followed upon the firſt Angels ſounding, was upon *Pharaoh* and his people, when *Moſes* was ſent of God to him to let the children of *Iſrael* go into the wilderneſs to worſhip.

I need not to relate the particular Plagues, becauſe they may be read in the Scriptures.

But at the firſt Angels ſounding, *Pharaoh* and his people had that Hail, and Fire mingled with blood, amongſt them; ſo that other great Plagues were upon man and beaſt in *Egypt*, as you may read concerning thoſe ſeven Plagues which *Moſes* brought upon it, becauſe *Pharaoh* would not let the people of *Iſrael* go: and this was the fruits of the firſt Angel ſounding his trumpet.

And in the eighth verſe, *And the ſecond Angel ſounded, and as it were a great Mountain burning with fire was caſt into the ſea, and the third part of the ſea became blood.*

And in the ninth verſe, *The third part of creatures which were in the ſea, and had life, died, and the third part of ſhips were deſtroyed.*

This great Mountain burning with fire which was caſt into the ſea, when the ſecond Angel did ſound, was *Pharaoh* and all his hoſt; for *Pharaoh* was a great Mountain, that is, a King of great power.

And he burned with the fire of envy and madneſs, that the people of *Iſrael* ſhould be carried out of his kingdom, and enrich themſelves with the Egyptians Jewels, and other things which they had borrowed.

It

It was enough to make this great Mountain to burn with the fire of madneſs and revenge:

So that he and all his hoſt would follow to the Sea ſide, that his wrath might burn as a fire of revenge upon the people of *Iſrael*, and bring them back again.

But in the concluſion, this great Mountain that burned with the fire of revenge, was caſt into the ſea.

That is, King *Pharaoh* the great Mountain, and all his hoſt, who burned with revenge like fire, were caſt into the ſea

So that the third part of the ſea may be ſaid to become blood, becauſe the deſtruction was exceeding great, ſo that the their part of the creatures which were in the ſea, and had life, died, and the third part of the ſhips were deſtroyed; that is, the third part of *Pharaohs* kingdom were caſt into the ſea:

So that though the poor creatures had life when they were in the midſt of the ſea following of *Moſes*,

The ſea ſwallowed them up, ſo that the third part of the kingdom of *Egypt* died in the ſea.

And the third part of ſhips were deſtroyed: That is, the third part of *Pharaohs* Charriots and Waggons which the kingdome would afford, were deſtroyed in the ſea.

John calls them ſhips, becauſe they carried him into the ſea, and after they were deſtroyed, the Charriots ſwum upon the waters; and in this regard they are called by the *Revelation* of *John*, *ſhips*.

For when *Pharaoh* was drowned, we do not read that he, nor no Nation elſe had any ſhips, but what hath been builded ſince.

So that *John* might call his Charriots that ſwum upon the waters after they were deſtroyed, *ſhips*.

And the life of his horſes, and his mules, and his men, were the third part of creatures which died in the ſea.

And this was that Mountain burning with fire that was caſt into the ſea, at the ſecond Angels ſounding the trumpet, *&c.*

CHAP. XXIII.

VErſe the tenth, *And the third Angel ſounded, and there fell a great Star from Heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters.*

And

And in the eleventh verſe, *The Name of the Star is called* Wormwood, *and the third part of the waters became Wormwood, and many men died of the waters, becauſe they were made bitter.*

This third Angel ſounded when *Elijah* and *Eliſha* did thoſe wonderful Miracles in *Iſrael*, in their reproving of *Ahab* and his ſons for their idolatry, and when *Iſaiah* the Prophet propheſied againſt the King of *Aſſyria*;

For when the Angel doth ſound, there is always ſome great trouble upon the earth attends to one or more particular Nations.

As there was in the days of *Elijah*, and more eſpecially in the days of *Eliſha* the Prophet, when as the King of *Syria* warred with *Iſrael*, but was prevented by the Prophet *Eliſhas* counſel.

As you may read 2 *Kings*, and the ſixth Chapter, beginning at the eighth verſe, how many times he prevented the King of *Syria*: But in proceſs of time another King of *Syria* came againſt *Samaria*, as in the 14 verſe of this Chapter, ſo that there was a great and extream famine in *Samaria*, as may be read in that Chapter.

But this King of *Syria* was diſappointed alſo; And in proceſs of time there aroſe another King of *Aſſyria*, which came up againſt *Samaria* and beſieged it, and at the three years end took it, as in 2 *Kings* chap. 13. verſe 8.

So in the 18 chapter, verſe 13. *In the fourteenth year of the reign of King* Hezekiah, *did the King of* Aſſyria *come up againſt all the fenced Cities of* Judah, *and took them.*

And further he went on, until he came to beſiege *Jeruſalem*, with great high boaſting words againſt the God of *Iſrael*, as he did againſt other idol gods;

Which he caſt into the fire, as *Rabſhakeh* the ſervant of the King of *Aſſyria* doth declare, as the Hiſtory doth abundantly relate.

So that *Hezekiah* King of *Judah* did ſend to the Prophet *Iſaiah* to enquire of the Lord, as in 2 *Kings* 19. verſe 2. And the Prophet *Iſaiah* put the king in good comfort, that the Lord would deſtroy the king of *Aſſyria* and his hoſt, as afterwards was done, according to the words of the Prophet *Iſaiah*, as may be read in the Chapter aforeſaid.

Now this king of *Aſſyria*, and the other kings of *Syria*, and the king of *Moab* that rebelled againſt *Iſrael*, but eſpecially this great king of *Aſſyria*, was that great Star which *John* ſaw in his viſion

fal

fall from heaven burning as it were a Lamp; for he was in his own thought with pride and loftineſs of his heart as high as the Stars are from the earth in power, from the King of *Judah*.

So that *Hezekiah* his ſtrength it was but as the earth for him to tread upon, or like a reed which he could cruſh in his hand.

And this Star it burned like a Lamp, that is, a rumor and noiſe of his great army, it went thorow many kingdoms, putting them into ſuch a fear, which made the inhabitants hearts to burn with fear of his ſtrength, for he burned as a Lamp.

That is, not ſwiftly but ſlowly; that is, he overcame one kingdom after another, for when he had burned one kingdom by overcoming them by the word, and firing their wooden gods,

The noiſe of this burned like a Lamp in other Kings hearts, with fear that they and their gods ſhould be ſerved ſo.

And ſo it did prove, as you may read 2 *Kings* the 19. chapter and the 12 verſe, what a many kings and gods did he deſtroy?

So that he burned indeed like a Lamp, until he had conſumed many kings and their wooden gods.

So that his heart was lifted up with pride, even as a great Star in heaven, ſo that he thought to do by the God of *Jacob* in whom *Hezekiah* did truſt, as he did by thoſe wooden gods which other nations did worſhip.

Therefore he proudly ſaith, *What God ſhall deliver Hezekiah the King out of his hand?*

So that he burned as a Lamp with fear and terror both to the King and all *Judah*, ſo that Kings are called *Stars*, as it is ſaid in Scripture ſpeaking of Chriſt, *A Star ſhall come out of* Jacob.

So that Chriſt being the King of the Jews, he is called a *Star*.

So likewiſe this great King of *Aſſyria* who had overcome ſo many Kings, and had burned all their wooden gods, who thought to do ſo to *Judah*, he was that Star that fell from heaven burning as it were a lamp.

It fell upon the third part of the rivers, and upon the fountains of waters: this Star is ſaid to burn like a lamp, in regard he conquered ſo many Kings, and burned their gods with fire.

And this Star is ſaid to fall upon the third part of the rivers, and upon the fountains of waters, becauſe he fell upon thoſe kings that were ſcituated by *Jordan* and the Sea-coaſt, & many kings did

Senacherib King of *Assyria* subdue, and burn their gods with fire, as you may see 2 *Kings* 19. and 18 verse.

So 2 *Kings* 1. ver. 33. *Hath any of the Gods of the nations delivered at all his land out of the hand of the King of* Assyria?

Where, saith he, *are the Gods of Hamath*, with divers other Kings, and *Samaria*, or countries that have been delivered out of the King of *Assyria's* hand?

So that he hath digged and drunk strange waters, and with the sole of his feet hath he dryed up all the rivers of besieged places, as in the 2 *Kings* 19. 24. And this was that great Star that fell from heaven which burned like a Lamp, as aforesaid.

And this Star fell upon the third part of the rivers and fountain of waters.

It is said to be the third part of the rivers and fountains of waters, in regard he stopped all those rivers and fountains of waters, which did belong to all those kingdoms and lands which he conquered.

So that the inhabitants of those Lands could have no benefit of those Rivers and Fountains of waters, which did belong to their Land.

For this Star falling upon their rivers and fountains of waters in besieging their Cities, so that their rivers & fountains of waters were dryed up with the sole of his feet.

For his Army was so great that the feet of his Souldiers were every where upon the rivers and fountains of water; so that they were all become dry to the people of those Lands.

Neither could any of the inhabitants of those Lands, not so much as taste of those Rivers and Fountains of water, which did belong unto them.

For the feet of his army had besieged every place, and in this regard the King of *Assyria*, that Star that fell from heaven, may be said to fall upon the third part of the rivers and fountains of waters, and that he had dryed them up with the sole of his feet.

CHAP. XXIV.

AND in the eleventh verse, *John* saith, *the name of the Star is called* Wormwood, *and the third part of the waters became Wormwood*,

wood, and many men dieᵗ of the waters, becauſe they were made bitter.

Now *John* calls the Name of this Star aforeſaid *Wormwood*, in regard it made the third part of the waters it fell upon to be Wormwood alſo;

For many men that drank of theſe waters, which this Star fell upon, died, becauſe they were made bitter.

The meaning is this, that when the men of thoſe Iſlands or Lands did ſally out, or any other ways to get water out of thoſe rivers or fountains, to give themſelves and their cattel drink,

Then the feet of this Star, that is, his ſouldiers fell upon thoſe men and killed them.

So that the waters became bitter, and that many men died of the waters, for the waters were good of themſelves, but they could get none of them, neither could they get any water no where elſe, ſo that they muſt have of thoſe Rivers and Fountains of water where the Star fell, or elſe they muſt periſh both men and beaſt for want of water.

So that they were forced to drink of thoſe bitter waters, though they died with it.

For the Star whoſe name was *Wormwood* was fallen upon them, that is, he had beſieged the waters ſo in every place, that the waters became as bitter as Wormwood.

So that whoſoever did drink of them without the Stars leave, he muſt die.

So that the waters became bitter indeed; likewiſe many of *Judah* did drink of theſe bitter waters, and as you may ſee, *Iſaiah* the 8 and the 7.

In the 6 verſe *Judah* is blamed for refuſing the waters of *Shiloah*, and many other waters; therefore in the ſeventh verſe it is ſaid, *Now, behold the Lord bringeth up upon the waters of the river, ſtrong and many, even the King of* Aſſyria, *and all his glory, and he ſhall come up over all his Channels, and go over all his Banks.*

So that this Star whoſe name is *Wormwood*, muſt go over the Channels and Banks of *Judah* and *Samaria*, and make their waters as bitter as Wormwood.

So that they muſt many of them die of the waters alſo.

As it is ſaid, *Jer.* 9 ver. 15. *Therefore thus ſaith the Lord of Hoſts, the God of* Iſrael, *behold, I will feed them, even this people, with Wormwood, and give them water of Gall to drink.*

So that beſieged waters are called by the revelation of the Prophets, and of *John*, *Wormwood of waters*,

And bitter waters, and many are ſaid to die of the waters, becauſe they were bitter.

It is becauſe of the drought, in that the Star, the King of *Aſſyria*, or any other power hath beſieged or ſet guard upon the waters, and ſo the waters becometh as bitter as Gall or Wormwood to thoſe that ſhall drink of thoſe rivers or fountains of water which are beſieged.

They become as bitter as Gall or Wormwood, and many men died of the waters, in that they were bitter.

They were bitter indeed, in that many men loſt their lives in attempting to drink of them.

That is, they were ſlain by the King of *Aſſyrias* hoſt, who was that Star, whoſe name is called by *Johns* Revelation, Wormwood.

And the rivers and fountains of waters which he beſieged, or any other power, is called *bitter Wormwood* or *Gall*, and who ever was ſeen to drink of theſe waters ſo beſieged, they were ſlain.

Therefore ſaid to die of the waters, becauſe they were bitter, as aforeſaid.

So much for the ſounding of the three Angels.

Now I would have the Reader to underſtand, that there was other Kings that beſieged the waters and fountains of *Samaria*, and *Judah*, *Moab*, and *Egypt*, and divers other kingdoms, ſo that their waters became Wormwood and bitter.

So that many men died of the waters, they being made bitter, in that they were beſiged by the enemy.

So that what King or power ſoever did act after the ſame nature and manner as the Star did, aforeſaid,

It may all be called but *one Star*, which name of the Star is called *Wormwood*, which made the waters bitter, as aforeſaid.

So that many men died of the waters, and this was at the ſounding of the third Angel.

So that what things hath been acted of that nature by any other Kings beſides the King of *Aſſyria*, between the ſounding of the third Angel and the fourth Angel, they are all included under one Star.

For

For at the ſounding of every Angel, there is ſome differing Judgement did follow upon it.

So that theſe three Angels that ſounded, they were fulfilled in the time of the Law.

But at the ſounding of the fourth Angel, the Law and the Goſpel are joyned together.

That is, the end of the Law and the beginning of the Goſpel, were now tyed cloſe together as one thing, by the ſounding of the fourth Angel.

Onely this I would have the Reader to underſtand, that the ſame Judgements was acted upon the earth in the other Angels ſounding, in the time of the Goſpel, as there was in the time of the Law,

Onely they differ ſomething in every Angels ſounding.

And as the Law is involved in the Goſpel, ſo hath *John* involved thoſe three Angels that ſounded in the time of the Law, into the Miniſtery of the ſeven Churches of *Aſia*.

Which are called by the Revelation of *John* in the viſion, *Seven Angels*; therefore I ſhall proceed to open unto you that can underſtand, when the fourth Angel did ſound.

CHAP. XXV.

THe twelfth verſe of this chapter, *And the fourth Angel ſounded, and the third part of the Sun was ſmitten, and the third part of the Moon, and the third part of the Stars, ſo as the third part of them was darkned, and the day ſhone not for a third part of it, and the night likewiſe.*

The meaning I declare is this, it is ſpoken with relation to Chriſt, and *John* the *Baptiſt*, and the Rulers of the Jews.

The third part of the Sun being ſmitten, it was with relation to Chriſts ſufferings.

He being the Sun of righteouſneſs, and the head of the Goſpel; that heavenly light that ſhined from him, it was as the light of the Sun to all thoſe that believed him

But he being ſmitten with perſecution and ſuffering while he lived, it may be ſaid that the third part of the Sun was darkned.

So that the Sun could not ſhine ſo bright as it would have done.

For

For never any man ſpake like him, neither had ever any man that wiſdom and power as he had.

Therefore it is ſaid in Scripture, *Never any man ſpake like this man.*

Neither did any man ſpeak forth that wiſdom as he did; for he is ſaid to be the *wiſdom of God.*

He muſt needs be the wiſdom of God, he being God himſelf, as I have ſhewed before.

Yet for all this he was ſmitten with ſufferings, ſo that his wiſdom and righteouſneſs could not ſhine forth ſo bright and clear, as it would have done, onely a third part of it did ſhine.

That is, truth took place in the hearts of ſome few that did believe him.

So that the light of heaven did not ſhine into the hearts of the generality of the people of the Jews, becauſe they ſaw ſuch ſufferings did attend the believing in him.

Therefore it is ſaid, many believed on him, but durſt not confeſs him, becauſe of the ſufferings they ſaw would follow.

So that this Jeſus which ſignifies the Sun, was ſmitten with perſecution and ſufferings in the time of his Miniſtery, that there could but a third part of his heavenly light ſhine upon the people of the Jews.

And happy were thoſe that this light did ſhine upon.

But the generality of the people did ſmite this Sun with perſecution, ſo that they could ſee no heavenly light in him at all, ſo that the Sun did not ſhine upon them at all.

So that he became as darkneſs unto them, not yielding them any true ſpiritual and heavenly peace in their ſouls; ſo that the light of this Sun ſhined not at all upon their hearts, but was darkneſs unto them.

For this was he that did make their hearts fat, ſo that they might not ſee any ſaving light in him.

For they were to ſmite the Sun with envy and malice, ſo that he might not ſhine upon their ſouls any of that heavenly light which was in him.

Therefore he ſpake in parables and dark ſentences, that they might not underſtand.

But unto his diſciples it was given them to underſtand the myſteries of the kingdom.

So

So that a third part of the Sun of righteouſneſs did ſhine upon their ſouls.

But the reſt, or other part of the Sun, it did never ſhine upon the perſecutors who had ſmitten him, nor the generality of the peopl, but was as darkneſs upon their minds.

And this is the ſpiritual meaning of the Sun being ſmitten at the ſounding of the fourth Angel.

The Moon alſo was ſmitten, ſo that a third part of her did ſhine.

Now I would have the Seed of Faith to underſtand what is meant by the Moon.

This Moon I declare it doth ſignifie the Law of *Moſes*, as the Goſpel doth the Son of God, which was Jeſus.

And as the Goſpel of Jeſus was, or Jeſus himſelf was the Sun that was ſmitten, as aforeſaid;

So likewiſe *John* the *Baptiſt* did ſignifie the Moon.

Becauſe he was the laſt Prophet of the Law, as I have ſhewed in *The interpretation of the Eleventh chapter of the Revelation.*

And he being ſmitten and put in priſon, and afterwards put to death, the third part of the Moon may be ſaid to be ſmitten.

So that a third part of the light of the Moon was put out or darkned, that is, the light or righteouſneſs of the Law, a third part of it was darkned when *John* the *Baptiſt* was ſmitten, he ſignifying the Moon, as he was the laſt Prophet of the Law.

Alſo the Rulers of the Jews were the third part of the Stars that were darkned alſo.

For they were ſmitten alſo at the ſounding of the fourth Angel.

That is, they were ſmitten with fear, trouble, and wrath in their mindes, that righteouſneſs could not be had by the Law.

So that the light, joy, and peace that they received before by the righteouſneſs of the Law, it is now ſmitten and darkned.

For by the preaching of *John* the *Baptiſt*, who tells them of another righteouſneſs then that of the Law, even the righteouſneſs of Faith in the Son of God.

So that he bids them bring forth froits of repentance, that is a better fruit then that of the Law, that is, a better righteouſneſs then the righteouſneſs of the Law.

Therefore he tells them that he which did follow after him, mean-

meaning Chriſt, whoſe ſhooes latchers he was not worthy to unloſe, that they ſhould look and minde him, he would tell them of a righteouſneſs of Faith, which was a better righteouſneſs then that of the Law.

Which would yield them more peace and ſatisfaction to their mindes, then the righteouſneſs of the Law would.

For the righteouſneſs of the Law, though performed very exactly, it will be but as the light of the Moon in mens minds.

But the righteouſneſs of Faith which the Goſpel ſignifies, it ſhines in the minde of man as the Sun at Noon-day.

So that the worſhippers in the Law were the third part of the Stars that were ſmitten at the fourth Angels ſounding.

And this fourth Angel ſounded until the deſtruction of *Jeruſalem*.

For as the Sun was ſmitten, as aforeſaid, ſo likewiſe the Moon and Stars were ſmitten alſo.

The Moon was ſmitten firſt in *John* the *Baptiſt*, he being the laſt Prophet of the Law, as aforeſaid: he ſmote the hearts of the Rulers of the Jews with the declaration of a Chriſt that would bring another righteouſneſs and worſhip, then that of the Law,

Which would yield them more peace, if they could believe.

So that they became ſo ſmitten in their mindes, that they fell a perſecuting and ſmote him, and ſmote the Sun alſo.

But in a while after the Moon and Stars were ſmitten themſelves.

That is, at the deſtruction of *Jeruſalem* by the Romans, the Moon and Stars were ſmitten.

That is, the worſhip of the Law of *Moſes* which ſignifies the Moon, it was ſmitten.

And the Rulers of the Jews, which were the Stars, were ſmitten by the Romans.

So that a third part of the Moon hath been darkened ever ſince, and a third part of the Stars have been darkened ever ſince.

For the worſhip of the Law, which ſignifies the Moon, was never ſet up ſince not in his brightneſs, neither hath the Stars, that is, the Rulers of the Jews, any power to ſet up that worſhip of the Law, or to puniſh any that doth not ſubmit unto it.

So that the third part of the Stars are ſo ſmitten, that they are become darkened.

So

So that you that have faith may know, that the Gospel which which did signifie the Sun, was smitten and darkened when Jesus was smitten at his first coming, to the day of his death, therefore called by the *Revelation of* John, *the third part of the Sun was smitten and darkened, and shined not for a third part of the day.*

Likewise the Law, that signifies the Moon, it was smitten and darkened, first in *John* the *Baptist*, and so were the Stars also.

But afterwards at the destruction of *Jerusalem*, the Moon and Stars were both smitten and darkened, so that a third part of the Moon and Stars did give no light in the night.

Because the light of the natural Moon and Stars, it is their proper place when they shine, to give light in the night.

But I have spoken more of the Moon in *The interpretation of the Eleventh of the Revelation*, therefore I shall speak no more of it here.

Onely this, to remind the Seed of Faith what great judgements did ensue upon the sounding of this fourth Angel.

Persecution of the Gospel, persecution of the Law, and destruction of the Jews, which were the Stars.

These things were at the sounding of the fourth Angel.

You whose understandings are inlightned, may see what hath followed upon the sounding of the Trumpet of these four Angels.

And how this fourth Angel it sounded half upon the Law of *Moses*, and half upon the Gospel of Jesus.

So that now there is three Angels more to sound, and great woes will follow upon it.

As it is said in the last verse of this chapter, *Woe, woe, woe to the inhabitants of the earth, by reason of the other voices of the Trumpets of the three Angels that are yet to sound.*

So that there will follow a great woe upon the sounding of these three Angels.

Which I shall unfold in order as they follow in the next chapter.

So I shall say no more of this, I having given the interpretation in short of all the chief things of concernment in the eighth chapter.

CHAP. XXVI.

CHapter the nineth, *At the sounding of the fifth Angel, in the first verse*, John *saw a Star fall from heaven unto the earth, and to him was given the Key of the bottomless pit.*

Now this Star that fell from heaven unto the earth, it was that beast or king that did arise out of the Sea, which is spoken of *Revel.* the 13 chapter and the first verse.

This beast was one of *Herods*, the Dragons sons, and the next beast that did arise after him.

And this beast he was like a Leopard, *and he had seven heads and ten horns, and the Dragon gave him his power and authority.*

And this beast had Crowns upon his ten horns.

And upon his heads the name of *blasphemy.*

So that he was furnished with the Dragons power and authority, and his blasphemy, to despise the living God, and to persecute the Saints, as his father the Dragon did when he persecuted Christ at his birth, and made war with the remnant of his seed.

So that this beast which arose out of the Sea, he may be said to be a Star that fell from heaven unto the earth, because he was one of the Dragons sons;

For *John* saith, *he saw a wonder in heaven, a great red Dragon that persecuted the woman*, which red Dragon was no other but *Herod.*

And this Star which fell from heaven unto the earth, it was *Herods* first-born son, therefore called a Star that fell from heaven unto the earth.

It is said to fall from heaven, because this Star was of the same seed or nature as the Dragon was of.

For it is said by *John, that he saw a wonder in heaven, a great red Dragon*; this red Dragon is said to be in heaven.

Because he had the spirit or seed of the fallen Angel in him in a great and extraordinary measure.

Which Angel was first in heaven, he being created an Angel of light, but was thrown down unto this earth when he deceived *Eve.*

Neither did that Angel that deceived her, ever ascend up into heaven again to this day, nor never shall.

But *Herod* and his sons, and all wicked kings and rulers, they being

ing of the fallen Angels ſeed, they may be ſaid to fall from heaven.

And they being of his ſeed, they may be called a *Dragon*, and Satan, a Serpent, a Devil, and Stars.

Though they act ſeveral ways, yet all from one root, that is, from one ſeed, even from the ſpirit or ſeed of the fallen Angel, as aforeſaid.

Therefore if any Head-magiſtrate or man doth act after the manner of a Dragon, he may be ſaid to be a Dragon, as *Herod*.

And if any man act after the manner of a ſubtile ſerpent, as thoſe Jews did that tempted Chriſt, they may be called *Serpents*.

And if any man act the part of a devil, as *Judas* did, he may be called a *devil*.

And if any king doth act as a Star that burneth like a Lamp, or more worſe, this Star did, that fell at the ſounding of the fifth angel, they may be called *Stars* that fal from heaven unto the earth.

Becauſe, as I ſaid before, the original or father of all wickedneſs even the fallen Angel, he was thrown down from heaven unto this earth.

And the Dragon, Serpent, Devil, and Stars, they being of his ſeed, they may be ſaid by the Revelation of *John*, to fall from heaven unto this earth.

For when the Angel was thrown down from heaven unto this earth, his ſeed was all thrown down unto this earth with him.

And this earth hath, and is the devils kingdom ever ſince, and will be to the end of the world.

And in this ſenſe it may be ſaid that this Star fell from heaven unto the earth, and to him, that is, unto this Star, *was given the Key of the bottomleſs pit.*

And in the ſecond verſe it is ſaid, *And he opened the bottomleſs pit, and there aroſe a ſmoke out of the pit as the ſmoke of a great furnace, and the Sun and the Air were darkned by reaſon of the ſmoke of the pit.*

This bottomleſs pit here ſpoken of, it is the imagination of reaſon in man; for the imagination of mans heart is continually evil, or bottomleſs, or topleſs.

That is, the imagination of Reaſon cannot finde out what God is, nor where he is; nor what the devil is, nor where he is, notwithſtanding he is the devil himſelf.

That is, the ſpirit of Reaſon, which is the ſoul of man, is the devil; and the imaginations that proceeds from it, is that bottomleſs pit the Scriptures ſpeaketh of.

It is bottomleſs, becauſe it is eteenal; for that which is eternal hath no end, therefore no bottom, ſo called by the Spirit *A bottomleſs pit*: and he that had the key of the bottomleſs pit, was the *Star* aforeſaid.

The meaning is this: He may be ſaid to open the bottomleſs pit, in that he had power given him to command the dark reaſon and imaginations of the idolatrous peoples hearts, to come forth to fight for his Crown and Dignity, and for the Image and Worſhip which he did ſet up.

Now he had power given him of the Angel of the bottomleſs pit, that is, from the fallen Angel aforeſaid.

He being the Angel of the bottomleſs pit, as it is ſaid in the eleventh verſe of this Chapter, *And they had a King over them, which is the Angel of the bottomleſs pit, whoſe name is* Abaddon, *&c.*

Now I would have the Reader to underſtand, that from this king, the Angel of the bottomleſs pit, did *Herod* the Dragon receive his power;

He being that beaſt that did aſcend out of the bottomleſs pit, which is ſpoken of in the eleventh Chapter of the *Revelation*, which I have opened already.

And this Dragon gave his power to this Star, ſo that the Angel of the bottomleſs pit did give power to his own ſeed or ſons ſucceſſively, ſo that the Angels ſons are called by ſeveral names.

And this ſon which had the key of the bottomleſs pit, and had power given him to open it, he is called *A Star that fell from heaven unto the earth*;

For all wicked Kings and Magiſtrates who are the ſeed of the fallen Angel, they are called *Stars*, becauſe the firſt original of them was from heaven.

But as that ſeed is become mortal, they may be ſaid to fall unto the earth: and here it is that they work all their wickedneſs, blaſphemy, and idolatry againſt God.

And the bottomleſs pit is in the earth alſo, for there is no other bottomleſs pit but the imagination of mans heart, and out of this bottomleſs pit cometh all manner of wickedneſs.

And

And when this bottomleſs pit is opened either by the Law, or Command of the good Magiſtrate or the bad, there will ariſe unrighteouſneſs, fear, wrath, and envy out of it.

But this *Star* that had power given him, he was a wicked Magiſtrate; for when he opened the bottomleſs pit by his power and command, *there aroſe a ſmoke out of the pit as the ſmoke of a furnace. And the Sun and the Air were darkned, by reaſon of the ſmoke of the pit.*

Now this ſmoke that did ariſe out of the bottomleſs pit of his own and his peoples imaginations, and the pride of their hearts, it was his and their breathings forth of blaſphemy againſt the living God, and revenge upon all thoſe that would not ſubmit to worſhip as they did.

And this ſmoke which was breathed forth from himſelf and his people, it did darken the Sun and the Air.

That is, it made the Faith and Worſhip of the Goſpel which did ſignifie the Sun, to be darkned, ſo that the Worſhip of the Goſpel could not be ſeen to ſhine for a ſeaſon.

And the Air was darkned alſo. The Air doth ſignifie the light of reaſon: That is, the very light of reaſon was ſo darkned, that they could not worſhip God according to the light of reaſon.

For the ſmoke of the pit was ſo great, that is, ignorant, dark, and idolatrous worſhip was breathed and threatned forth, that it became like the ſmoke of a great furnace, ſo that no Sun or Air could be ſeen.

That is, the idolatrous dark worſhip was ſo great and overſpread the earth, and the threatnings againſt any other worſhip, it being the ſmoke of the bottomleſs pit, it darkned the Sun and the Air, that they could not be ſeen for ſmoke.

That is, no Worſhip of the Goſpel, nor Worſhip of the Law, which was the light of Reaſon, which ſignifies the Air, could be ſeen by reaſon of the ſmoke of the pit.

For as the ſmoke is great that doth ariſe from a furnace, ſo that it doth dazle the light of the fire and candle, that it cannot be ſeen what is in the furnace;

So the ſmoke of the bottomleſs pit was ſo great, that the light of the Sun and the Air was darkned, that none could ſee into the bottomleſs pit.

That

That is, the light of the Goſpel, nor the light of the Law, could not penetrate thorow the ſmoke of the pit to ſee what was in it.

The breathings forth of blaſphemy and idolatry was ſo great, that it darkned the Sun and the Air, as aforeſaid.

CHAP. XXVII.

AND in verſe the third, *And there came out of the ſmoke locuſts upon the earth, and unto them was given power as the Scorpions of the earth have power.*

Now theſe locuſts that came out of the ſmoke of the bottomleſs pit, I declare they were men, though called by the revelation of *John, Locuſts.*

For it was the power of the *Stars* command that opened the bottomleſs pit of his own imagination, and that breathed out threatnings againſt all that would not obey his command.

So that there aroſe out of the ſmoke of his imagination, a multitude of locuſts, that is, a multitude of wicked men; and theſe wicked men ſhould have power given, as the ſcorpions of the earth have power:

That is, this *Star* did give Commiſſion to thoſe locuſts that came out of the ſmoke, they had power given them by his Commiſſion to ſpread themſelves upon the earth.

And as the natural ſcorpions of the earth have power to hurt, or ſting any they ſhall light upon, ſo likewiſe theſe locuſts that came out of the ſmoke of the pit, they alſo had power to hurt men whomſoever they did light upon.

Onely this their power was limited by a ſecret providence, it was commanded them verſe 4. *That they ſhould not hurt the graſs of the earth, neither any green thing, neither any tree, but onely thoſe men which have not the ſeal of God in their foreheads.*

The green graſs, and green things, and tree, did ſignifie the Saints that ſh uld not be hurt.

For though the ſmoke of the bottomleſs pit had darkned the Sun and the Air, in that they durſt not worſhip according to the Law, nor Goſpel not publick, becauſe of the ſmoke aforeſaid,

Yet the Saints were not to be put to death, nor hurt by theſe locuſts, not for a certain time.

For

For the Saints did forbear outward and publick Worſhip of the Goſpel for a ſeaſon, ſo that the locuſts did not hurt them, according to the ſecret command and providence of God, but onely thoſe that had not the ſeal of God in their foreheads.

And in the fifth verſe it is ſaid, *And to them it was given that they ſhould not kill them, but that they ſhould be tormented five moneths, and their torment was as the torment of a ſcorpion when he ſtriketh a man.*

Now thoſe men which had not the ſeal of God in their foreheads, they were not to be killed by the locuſts that came out of the ſmoak of the pit.

But they were to be hurt and ſtung by them, and this ſtinging ſhould torment them for five moneths.

That is, for ſuch a time as their power did laſt.

Now what the Spirit doth mean by five moneths as to time, it is uncertain, and not revealed.

But as the torment is great unto that man that is ſtung with a natural ſcorpion in his body,

So likewiſe the ſting that theſe locuſts did ſtrike thoſe men with who had not the ſeal of God in their foreheads, it was as the ſting of ſcorpions, and the torment was like unto it.

Now this torment or ſting hath relation to the minde of man, as well as to the outward man;

For the ſin of idolatry or falſe worſhip, eſpecially againſt a mans will, it will torment and ſting the ſoul of man, as the ſting of a ſcorpion doth the body, ſo that no reſt can be found;

For when men are forced to worſhip contrary to the light within them, elſe they muſt looſe their eſtates; ſo that theſe locuſts they do either ſting men in taking away their eſtates, and afflicting them with outward trouble;

Or elſe they muſt worſhip againſt the light of their conſcience, and ſo ſting their ſouls, and have the torment of his mind, which is as the torment of a ſcorpion when he ſtriketh a man.

So that when men are tormented and ſtung in this manner both in ſoul and body, they will chuſe rather to die than to live, and ſhall ſeek for death, but it ſhall flee from them.

Theſe things hath been experienced in all Ages by ſome, and will be to the end of the world.

Verſe the ſeventh, *And the ſhapes of the Locuſts were like unto horſes*

horses prepared unto battel, And the latter part of the verse, *The faces of these locusts were like men.*

Verse the eighth, *They had hair like unto the hair of women, and their teeth were as the teeth of a Lion.*

And in the nineth verse, *They had breast-plates of iron*, And in the tenth verse, *And they had tails like unto scorpions, and there were stings in their tails, and their power was to hurt men five months.*

These locusts that came forth of the smoak of the pit, may be said to be in shape like horses prepared unto battel, in regard of their strength and preparedness of minde, they had to hurt and to destroy; for the faces of the locusts were like the faces of men.

They must needs be like men, for they were men, onely they were wicked men, therefore called *Locusts*.

Their hair is said to be like the hair of women, in regard they did wear their hair long, and their teeth may be said to be like Lions teeth, in respect of the readiness they had to tear in pieces with their teeth.

And they may be said to have breast-plates of iron, in that they were exceedingly well armed.

Also they may be said to have tails like Scorpions, because of that poisonous nature that lay in their tailes; for there was a sting in it which did hurt men five months.

Which men are called Scorpions, as that of *Ezekiel* chap. 2. v. 6. he speaking to the rebellious house of *Israel*, whom he calls *briers and thorns*, as they were fit for nothing else but for the fire.

Yet they like Scorpions did endeavor to sting *Ezekiel*, but he was incouraged of God not to be afraid of them.

So that wicked men are *Locusts* and *Scorpions*, and do sting men about worship with persecution, and death it self.

And this sting may be said to be in their tails, when they persecute men meerly for conscience or religion sake.

Then is the sting in their tails, and they do hurt men, as the Scorpion of the earth doth hurt when he striketh a man.

So that great Plagues were upon the earth, at the sounding of the fifth Angel.

Which Plagues did proceed from the smoak of the bottomless pit, it being opened by that king, who is the *the Angel of the bottomless pit, whose name is called* Appollion.

That

That is, the Angel of Reaſon, that was firſt thrown down from heaven unto this earth, even he that deceived our firſt parents as aforeſaid, which is the deſtroyer.

And this Reaſon, that is, the fallen Angels nature, is that which rules in all wicked Kings and Magiſtrates, therefore called by the Revelation of the Spirit, *Serpents, Dragons, Devils, Stars, Angels, the devil and his angels*; yet all from one Angel of reaſon fallen.

And this angel of reaſon fallen from heaven unto this earth, is the Angel of the bottomleſs pit of the imagination of mans heart, which doth ſend forth that ſmoak, locuſts, and Scorpions, which doth ſting and hurt their fellow-creatures.

Which doth bring ſuch Plagues and woe upon the inhabitants of the earth, which is far more then I can relate at the ſounding of the fifth Angel: But I ſhall leave the Reader to conſider of it, therefore I ſhall ſay no more of it here.

CHAP. XXVIII.

AND in the thirteenth verſe, *The ſixth Angel ſounded, and* John *heard a voice from the four horns of the golden Altar, which is before God.*

As for the Altar, I ſhall not ſpeak of that, for that hath been opened in my other Writings, neither ſhall I ſpeak of the voice which *John* heard, nor of the horns he ſpeaketh of, for the thing is of no great concernment to know.

But I ſhall proceed to the fourteenth verſe, *The voice that came from the four horns of the golden Altar which is before God, ſaying to the ſixth Angel that had the Trumpet, Looſe the four Angels which are bound in the great river Euphrates.*

Now I would have the Reader to underſtand, that theſe four Angels that were bound in the great river *Euphrates*, were not good Angels, but evil angels.

That is, they were the Dragons angels, that is, they were four kings that were of the ſame ſeed and nature as he was.

For they came from the old ſerpent the devil, which beguiled *Eve*.

He may be called the old ſerpent, becauſe he was the firſt Angel that was thrown down from heaven unto this earth

And where the ſpirit of this Serpent-angel is in King or Magi-

ſtrate, they being of his ſeed they may be called Angels alſo.

For the devil and his angels are reſerved in chains of darkneſs, until the Judgement of the great day.

The meaning is this, the devil was that old ſerpent-angel that deceived *Eve*, as aforeſaid.

And he being an Angel of light before he was caſt down from heaven, but now he being upon this earth and diſſolving into ſeed, he is become an angel of darkneſs.

Why, becauſe he hath loſt the knowledge of himſelf, what he was himſelf, and what the other Angels were that were of the ſame nature of reaſon as he himſelf is.

I ſay, he hath loſt the knowledge both of the form of Angels, and their natures, and what he was himſelf.

So that he is now in chains of darkneſs, wondering in his imagination what the devil ſhould be.

Not thinking himſelf to be the devil, and this is ſpiritual chains of darkneſs, not to know what the devil is in his form and nature.

And thoſe great men that came of his ſeed, that is, to ſay the ſeed of the ſerpent.

As *Cain* the firſt-born of the devil, curſed *Cham*, ſcoffing *Iſhmael*, prophane *Eſau*, that Dragon *Herod*, with thouſands of other kings, and great men that are of his ſeed, therefore called *angels*.

So that theſe angels are reſerved in chains of darkneſs, until the Judgement of the great day, as well as the devil their father.

For they are as ignorant what the devil is, and that they are angels as the ſerpent is what he was before he was thrown down from heaven:

So that I would have the Seed of Faith to know that there is no ſuch thing, as the ſeed of reaſon doth vainly imagine, as to think that there is any ſuch thing as a devil, and his angels in chains of darkneſs, out of the body of man, diſtinct from man.

For there is no devil but man, and what is in the body of man.

And this ſpirit of reaſon in man is the devil, and when the ſpirit of Reaſon hath got power in man, ſo as to be the chief and head of many people, he may be ſaid to be an Angel, though an Angel of darkneſs, becauſe he is in chains of darkneſs, for the ſpirit of Reaſon is in chains of darkneſs almoſt in all men.

So that all men that are ignorant of the devil, and of themſelves, may be ſaid to be in chains of darkneſs. And

And in this ſenſe all men that are ignorant of the true God, and of the right devil, may be ſaid to be the devils angels, and ſo the devil and his Angels may be ſaid to be reſerved in chains of darkneſs, unto the Judgement of the great day.

This is onely to give the Seed of Faith a little to know the difference of Angels.

But theſe four Angels that were bound at the great river *Euphrates*, were of the Heathen Kings that did ſucceed after *Herod* the Dragon, ſpoken of *Rev.* 12.

And as for the great river *Euphrates*, where theſe four Angels were bound; the meaning is this, theſe four Angels did border or inhabit near, and about this great River *Euphrates*.

For this River was in the land of *Canaan*, where *Canaanites*, and other nations did dwell, which *Moſes* and *Joſhua* did give to the children of *Iſrael* to inhabit: but through their rebellion and idolatry, they were diſinherited, and the Gentiles had it again.

And theſe four Angels did inhabit about that great River, for there was abundance of land that did belong to that great river *Euphrates*, whereby theſe four Angels could raiſe many thouſand horſes and horſemen, as doth afterwards appear.

But why is it ſaid that theſe four Angels were bound?

The meaning is this, they were bound by the ſecret providence of God, from going forth to battel to kill, and ſlay men.

For they had prepared themſelves with ſuch a mighty Army, thinking to deſtroy and ſlay the third part of men, that ſhould come againſt them in an hour; if not in an hour, then in a day, if not in a day, then in a month; if not in a month, then in a year.

So that theſe four Angels were prepared to accompliſh all this their deſign in a years time.

But theſe four Angels were bound ſome certain time before they could do this.

The time they were bound, it was ſo long as from the ſounding of the fifth Angel, to the ſounding of the ſixth Angel.

For there was great Plagues at the ſounding of every Angel, as I have ſhewed before.

And now at the ſounding of the ſixth Angel, theſe four Angels that were bound are looſed.

And when they were looſed, you may ſee what effect they wrought.

The meaning is this, when the sixth Angel sounded, there was leave given to those four Angels that were bound before, the time being not come to go forth.

Now they were loosed to slay the third part of men, as they would willingly have done before.

And for that purpose they muster up their Army, as in the 16 verse, John *saw the number of the Army of the horsemen, and they were two hundred thousand thousand.*

And in the 17 verse, John *saw the horses in the vision, and them that sate on them, having brest-plates of fire and brimstone.*

And the heads of the horses were as the heads of Lions, and out of their mouthes issued fire, and smoak, and brimstone; by this great Army was the third part of men killed, as in the 18 verse.

That is, by the fire, and the smoak, and the brimstone, that issued out of their mouthes.

And as for their horses heads, being like the heads of Lions, it was onely to signifie the strength and dreadfulness of them.

Because men are more afraid of Lions, then they are of horses: and as for the fire, smoak, and brimstone, that issued out of the riders mouthes, it signifies a three-fold destruction of men.

As thus, when a man is burnt with fire alone. Secondly, a man may be smothered with smoak, so that he die.

And if a man be burnt with brimstone, that is, a more terrible death then the other two.

Now by one of these three was the third part of men killed, onely to signifie that some died a more cruel death then other some.

That is, there issued out of their mouthes, a more cruel usage or sentence of death to some, then to others, so that they had a three-fold way to put them to death.

But all of them issued out of their mouthes, onely to signifie that had a Commission to kill three several ways.

CHAP. XXIX.

SO in the nineteenth verse, *For their power is in their mouth, and in their tayls, for their tayls were like unto serpents, and had heads, and with them they do hurt.*

So that the power of this great army, to kill with fire, and smoak, and

and brimſtone, it was in their mouth, and in their tails.

That is, there iſſued out of their mouth fire, ſmoak, and brimſtone, that many men were killed of theſe three, as I have ſhewed before.

But why is it ſaid, *They had tails like ſerpents, and had heads, and with them they did hurt?*

They may be ſaid to have tails like ſerpents, becauſe the moſt wiſeſt and moſt moderate men in reaſon, were the hindmoſt part of the Army.

And the moſt Lion-like men in the fore-front.

So that the fore-front of men were ſo dreadful, their horſes being ſo numerous and ſo pampered, that they ſeemed more like unto the heads of ſo many Lions rather then horſes, they were ſo dreadful.

And the horſemen that ſate upon them came with ſuch fire, wrath, and vengeance, which iſſued out of their mouth, which became like unto fire, ſmoak, and brimſtone.

And theſe were in the fore-front of the Army, and did act as if they had been Lions, and as if there had been nothing elſe in their mouthes but fire, ſmoak, and brimſtone.

But the tail or hinder part of the Army, did act more like ſubtile ſerpents; for the tail of the Army had heads, and they had ſtings in their heads.

That is, they had a Commiſſion to act like ſerpents, and to ſting and hurt men as the fore-front had which had breſt-plates of fire.

So that the fourth part, or head of this great Army, were to act like Lions, and the tail or hinder part of this great Army, were to act like ſerpents.

They having Commiſſion ſo to do from theſe four Angels, which were looſed by the great river *Euphrates*: and in this ſenſe it may be ſaid that the power was in the mouth, and in their tails.

For whoſoever did eſcape the mouth or fore-front of fire, ſmoak, and brimſtone, they were ſure to be ſtung with the tail; for the tails had heads and ſtings in them.

So that if the mouth of the Lions did not kill them, the heads of the ſerpents that were in the tails, would.

So that what with the mouth, and what with the tails, the third part of men were killed.

For

For the ſting of Serpents lieth in the head, but the ſting of Scorpions lieth in the tayl;

Therefore it is that *John* doth ſay, the tayl of this Army were like unto ſerpents, and had heads, and with them they do hurt.

For take a ſerpent by the head and he can do no hurt, though his tayl be at liberty.

But the heads of theſe ſerpents were at liberty, therefore it was they did hurt in killing of men.

This is to be minded, that this great Army were heathen men, and thoſe upon whom theſe great Plagues fell were heathen men, wicked, idolatrous people, which worſhipped wood and ſtone guilded over with gold, even the works of their own hands.

They make a god with their own hands, and fall down and worſhip it, as *David* ſaith, *Pſal.* 115. 4, 5, 6, 7. *Their idols are ſilver and gold, even the work of mens hands: they have mouthes and ſpeak not, eyes have they, and ſee not: noſes have they, and ſmell not: hands, and handle not: feet, but walk not, neither do they ſpeak thorow the throat,* as that which hath life doth.

So *Pſal.* 135. 15. *The images of the heathen are ſilver and gold,* &c.

So that theſe Plagues which *John* ſaw in the viſion, it was upon the Heathen Gentiles that had no faith in the Goſpel of Jeſus, neither did they repent ever the more of their idolatry and worſhipping of devils.

That is, thoſe men that were not killed by thoſe Plagues, did not leave off worſhipping of devils, in that they did ſtill worſhip idols of ſilver, and of gold, and of braſs, and of ſtone, and of wood, which neither can hear, nor ſee, nor walk.

So in the laſt verſe of this Chapter, as they did not repent of their wicked idolatry, neither did they repent of their other wicked ſins which nature is addicted to.

That is to ſay, *their murthers, nor of their ſorceries, nor of their fornication, nor of their theefts.*

But there needeth no further opening of the two laſt verſes of this Chapter, for they are eaſie to be underſtood, therefore I ſhall ſay no more as to the Interpretation of the ninth Chapter.

CHAP. XXX.

NOw I have given the Interpretation of all the chief things of Concernment in all the nine Chapters of the *Revelation* of *St. John*, and I have ſhewed in ſome meaſure what Plagues and Judgements did proceed upon the ſounding of the Trumpet of every one of the ſix Angels.

And as for the ſeventh Angel ſounding, it founds in the eleventh Chapter of the *Revelation*, which Chapter I have interpreted already in that Treatiſe called *The Interpretation of the Eleventh Chapter of the Revelation.*

And as for the chief things in the tenth Chapter, I have ſpoken of them in that Book alſo.

Onely the ſeven Thunders what they did utter, I have not written concerning it.

Becauſe *John* would have written what the ſeven thunders did utter, but the Angel forbad him to write, ſaying, *Seal up thoſe things which the ſeven Thunders uttered, and write them not.*

So if he that heard them muſt not write what they uttered, how ſhould I that never heard them?

So that I ſhall paſs by the tenth, eleventh, and twelfth Chapters, for I have ſpoken of the chief heads of the twelfth Chapter in the aforeſaid Treatiſe, and in *The Divine Looking-Glaſs*, ſo that I ſhall paſs on to the thirteenth Chapter.

But before I come to interpret the thirteenth Chapter, I ſhall ſpeak ſomething concerning the ſeven Anti-Angels ſounding their trumpets, as the ſeven true Churches of *Aſia* did.

And how that there hath Plagues and Judgements been upon the earth at the ſounding of the Anti-Angels, as there was at the ſounding of thoſe Angels of *Aſia*.

Now you may remember that I have ſhewed before, that the Miniſters and Paſtors of every Church are called *Angels*.

And the preaching of thoſe Miniſters and Paſtors, is the ſounding of the trumpet; ſo that when the trumpet of every Angel did ſound, there was ſome great Judgement did follow.

As at the ſounding of the trumpet of the Roman Catholick Miniſtery, when they did put Chriſt and the Apoſtles into worſhip, the Pope being made the firſt Biſhop or Miniſter, to ſucceed and ſit

ſit in *Peters* Chair, and ſo other Miniſters were ordained under him:

Was there not great troubles upon the earth at the firſt ſounding of the Popiſh Miniſtery after the Ten Perſecutions?

The Hiſtories of *England* doth make mention what ſtrange things were acted upon the earth in thoſe parts at that time:

But I ſhall leave that to thoſe that have been accuſtomed to read Hiſtories, who have thoſe Books to read.

But in the time of its ſounding, hath there not bin many plagues and troubles upon the earth, upon people whoſe conſciences have been tender, and could not bow down to their idolatrous worſhip?

Hath not the Popiſh Miniſtery invented ſtrange plagues and puniſhments for them, as they did in the Ten Perſecutions? The Book of Martyrs doth relate many ſtrange torments, beſides what other Hiſtories do relate;

Which the Papiſts did uſe to torment men and women that could not bow down to the ſuperſtition which the Miniſtery of the Pope did ſet up.

So that it would be too tedious to relate what plagues hath bin upon the earth, what with the temporal and with the ſpiritual plagues at, and in the ſounding of the trumpet of the Popiſh Miniſtery,

It being the firſt Anti-Angel of *Europe*, in reſemblance of the Angel of the Church of *Epheſus* in *Aſia*.

2. Secondly, Was there not great plagues upon the earth about Religion, and turning the temporal affairs of the earth, when the Epiſcopal and Proteſtant Miniſtery did ſound, when *Luther*, *Calvin*, and others did blow the trumpet of their Miniſtery, diſſenting and differing ſomething about matters of Religion?

This I ſuppoſe moſt men have the Hiſtory to ſhew of that.

And what wonderful things have been acted by Proteſtant Kings, and Proteſtant Miniſters, ſo that great plagues in the temporal, and perſecution for Conſcience for differing in Religion, hath been acted in the time of the Proteſtant Miniſtery?

It being the ſecond Anti-Angel that did ſound, in reſemblance and likeneſs of the Angel of the Church of *Smyrna*.

3. Thirdly, Was there not great plagues at the ſounding of the Presbytery and Independent Miniſtery? I put them together, becauſe

becanſe they ſounded their trumpets both together, though there is a diſtinct difference between them in ſome particulars in point of Worſhip and Church Diſcipline:

But they were both of them that which is called *Puritans*, and their Miniſtery did ſound a long time before they got power to perſecute; for they could not do that until they had put down the Epiſcopacy; neither could the Proteſtant Miniſtery perſecute until they had turned out the Papiſt.

So that the ſounding of one Angel did put down the other.

And was there not plagues in the temporal, and perſecution in Religion, when the Presbyterian and Independent ſounded their Miniſtery? Was not the Biſhops put down, and the Presbyterian and Independent put in their room, or places?

And did not the Presbytery perſecute for Conſcience ſake in matters of Religion? witneſs the Synod!

And after that was down, the Presbyterian did perſecute upon the account of Religion, as many can witneſs at this day.

Likewiſe was not the King driven from *Whitehall* by the Presbyterians and Independents?

Was not great Armies raiſed againſt him? was there not many men ſlain by both Armies?

Were there not many thouſands of people undone and deſtroyed by theſe plagues and troubles at the ſounding of theſe two Anti-Angels, namely, Presbytery and Independency?

When I ſay Presbytery, the *Scots* are included.

So that plagues doth follow upon the ſounding of the trumpets of theſe Anti-angels, as there did at the ſounding of the trumpets of the Angels of *Aſia*.

And the Angel of the Presbyterian ſignifies and reſembles the Angel of the Church of *Pergamos*.

And the Angel of the Independent doth ſignifie and reſemble the Angel of the Church of *Thyatira*.

5. Fifthly, Was there not great plagues at the ſounding of the Baptiſts, and the Angel of the Ranters? theſe two ſounded together alſo.

That is, their Miniſtery ſounded forth together, as the Presbytery and Independent did.

And they held together in War as the other two. Did not

great plagues follow upon the ſounding of theſe two Anti-angels.

Was not *Oliver Cromwel* upon the Baptiſts ſcore at the firſt? was not he made General? was not many Baptiſts and Rangers made great Officers of the Army? for the Levellers were of the Ranters, and the Fifth-monarchy men were of the Baptiſts.

So that the Levellers were a Branch that ſprouted forth of the Ranters,

And the Fifth-Monarchy men were a Branch that ſprouted forth of the Baptiſts.

And were not theſe the men that overthrew the Kings Army, and the Scotch Army? Did not theſe beat down all thoſe that ſtood againſt them?

Did not theſe cauſe Judgement to be given upon the King when they had overcome him? Did not theſe make *France*, *Spain*, and *Holland* to bow, and fear before them?

Was not *Olivers* name dreadful to Neighbor Nations? was not he a Terror to the Cavaliers? was there not great deſtruction in *England*, and elſe where, at the ſounding of theſe two Anti-angels? Theſe things many that are now living, can witneſs.

So that there is plagues upon the earth at the ſounding of every Angel: for the Angel of the Baptiſt being the fifth, in reſembling the Angel of the Church in *Sardis*.

And the Miniſtery of the Ranters being the ſixth Angel, in relation to the Angel of the Church of *Philadelphia*.

So that great plagues hath been upon the earth at the ſounding of every one of theſe ſix Anti-angels, far more than I can relate.

Onely this may give the Seed of Faith a hint whereby they may ſee what a ſuitableneſs there is in the ſounding of the trumpets of the Anti-angels of the Churches of *Europe*, to the Angels of the Churches of *Aſia*, and what plagues did follow.

CHAP. XXXI.

NOw when the ſeventh Angel of *Aſia* did ſound, it is ſaid, *That there ſhould be time no longer*, as in *Revel.* 10.6.

And in *Revel.* 11. 15. it is ſaid, *And the ſeventh Angel ſounded, and there were great voices in heaven, ſaying, The Kingdoms of this world are become the Kingdom of our Lord, and of his Chriſt, and he ſhall reign for ever and ever.*

Intimating the end of all time at the ſounding of the ſeventh Angel.

And as the *Revelation* of *John* hath involved the three Records in earth to agree in one.

That is to ſay, the Water, Blood, and Spirit; or the Commiſſion of the Law, and Commiſſion of the Goſpel, and Commiſſion of the Spirit.

Theſe three being ſeveral, and a great diſtance of time between every one of them, as they were acted upon this earth.

Yet all but one record, ſo is it with the Revelation of *John* in his viſion, he hath joyned the ſounding of the ſeven trumpets of the ſeven Angels, as if they did relate to no other but to the ſeven Churches of *Aſia*.

When as the ſame ſpirit did ſound in the time of the Law, and ſo it doth now in theſe laſt days in the Commiſſion of the Spirit.

For ſome of thoſe Plagues that were upon the earth at the ſounding of thoſe four Angels, they were acted in the time of the record of the Law, which ſignifies the water, yet ſeen in the viſion by *John*, as if they were all acted and performed by the ſeven Churches of *Aſia*.

So likewiſe the ſeven Churches of *Europe* were included in the viſion alſo.

For there is a remnant of the ſeed of the woman in all the ſeven Churches of *Europe* that will be ſaved, though the Miniſtery of them be *Anti*.

They being non-commiſſionated Angels, yet called Angels who ſound their trumpets.

And at the ſounding of theſe Anti-angels, great Plagues hath followed, as I have ſhewed before.

Now the *Quakers* being the ſeventh and laſt Anti-angel, that will ſound in reſemblance of the Angel of *Laodicea*.

There will fall great Plagues upon the earth at the ſounding, and in the ſounding of this ſeventh and laſt Anti-angel.

For there is no more Angels to ſound after the *Quakers* Miniſtery, for this Miniſtery will laſt to the end of the world.

For there will never come no better nor higher Miniſtery while the world doth laſt.

For the *Quakers* Miniſtery is the ſeventh and laſt Anti-angel

that will ſound, and as the myſtery of God was finiſhed in the days of the voice of the ſeventh Angel when it did begin to ſound, as in *Revel.* the 10. and as I have declared in *The Interpretation of the eleventh of the Revelation.*

So likewiſe when this Angel hath ſounded out-right, the world will be at an end, and the Kingdoms of this world will become our Lord Chriſts, and he ſhall raign for ever and ever, *Revel.* 11. 15.

And this Plague will be the greateſt Plague of all the other ſix Plagues unto the ſeed of reaſon, who have perſecuted the innocent, and killed the juſt.

But how long time it will be when theſe things ſhall come, it is not revealed to me nor no man elſe.

Onely this by revelation I know, that the laſt or third Commiſſion of the Spirit is now extant upon the earth.

And that the *Quakers* Miniſtery, is the ſeventh and laſt Angel that will ſound.

But how long time it will ſound, is not yet revealed to me.

But this I know, that they are the laſt, and being the laſt, they may laſt a pretty while.

Neither would I have the Reader to think, that the Miniſtery of the other ſix Angels will be extinguiſhed, for they will laſt to the end of the world alſo.

Onely this I would have the Reader to underſtand, that all Sects and Opinions in matter of Religion, are compriſed in theſe ſeven Churches of *Europe.*

So that theſe ſeven Churches are the root and body; and the other Opinions in religion, though ſeemingly they differ from them, yet I ſay they are but branches that are ſprouted forth from ſome of theſe ſeven Churches of *Europe.*

Though they ſeem very great branches, yet they are but branches, as doubtleſs there was many differing opinions in the ſeven Churches of *Aſia*, yet all are compriſed by the Revelation and viſion of *John*, in the ſeven Angels Miniſtery of *Aſia.*

So all Sects and Opinions are compriſed in the ſeven Anti-angels Miniſtery of *Europe.*

And the *Quakers* Miniſtery it being the ſeventh and laſt Anti-angel that will ſound the trumpet, in regard there will come, nor ariſe no higher, not better things in matter of Religion, to the eye of reaſon.

So

So that men and women which doth not know truth, when they want satisfaction in their mindes, they must fall into the *Quakers*.

And as the Plagues and Judgements upon the earth, are greater at the sounding of the Trumpet of the seventh Angel of *Asia*, it being no less Plague then the end of the world.

Which Plague is far more greater then those six Plagues which was at the other Angels sounding;

So likewise there will be greater Plagues upon the earth, at the sounding of the Trumpet of the seventh and last Anti-angel, then there hath been at the sounding of the other six Angels; for no more will come to the end of the world:

And the nearer it grows to the end, the greater Plagues will be upon the earth.

For is not almost all the world in an uproar, killing and destroying one another, ever since the seventh Anti-angel did begin to sound?

And yet greater Plagues then hath been, or is now, will ensue upon the sounding of this Angel:

But I shall leave it to what providence and time will bring forth, onely this to let the Reader see and know what a resemblance there is between the seven Churches of *Europe*, and the seven Churches of *Asia*.

And how that the seven Anti-angels were included in the vision in the seven Angels of *Asia*, and Plagues on the earth in like manner.

And as the *Revelation* of *John* in his vision did see, that the end of the world would be at the sounding the trumpet of the seventh Angel, the Anti-angel being included in the vision, it will so come to pass.

But what day, hour, or year, is not known to any man.

Therefore I shall leave it unto God, who hath appointed an end in his own secret decree, and hath declared it by his servants the Prophets and Apostles; therefore ought to be believed by all that do expect eternal life, by Gods putting an end to this world.

Neither can there be any satisfaction to the mind of man, except it be believed.

It is that that satisfies me, so that I do not question the thing, though the time when is uncertain; an end there will be, as certain, as there was a beginning.

So

So I ſhall leave it unto God, that made a beginning of this world unto man, and according to his own appointment there will be an end.

So that I need not ſay any more concerning the ſeven Churches of *Europe*, there being a likeneſs and reſemblance of their Miniſtery, unto the Miniſtery the ſeven Churches of *Aſia*.

And ſo may be called *Seven Angels that ſounded their trumpets*, and Plagues did, and doth fall upon the earth, at the ſounding of every one of the Anti-angels, as aforeſaid.

Now I have given the interpretation of the ſeven Anti-angels, I ſhall paſs by the 10, 11, and 12 chapters, as I ſaid before, and proceed to interpret the chief things of concernment in the thirteenth chapter.

CHAP. XXXII.

IN the firſt verſe of the thirteenth chapter, *John* ſaith, *he ſtood upon the ſand of the Sea, and ſaw a Beaſt riſe up out of the Sea, having ſeven heads, and ten horns, and upon his horns ten Crowns, and upon his heads the name of Blaſphemy.*

I would not have the Reader to underſtand, that *John* did ſtand upon the ſand of the Sea with the feet of his body, when he ſaw this beaſt to ariſe out of the Sea:

But the meaning is, the revelation of his ſpirit it was carried in the viſion by the revelation of Faith, as if he had ſtood upon the ſand of the Sea-ſhore;

For the revelation of the ſpirit can ſtand upon the ſand, or upon the Sea, though the body of a man be many miles diſtant from it.

Likewiſe it is not to be underſtood, that this beaſt which he ſaw did ariſe out of the Sea: but, as I ſaid before in another caſe, this beaſt with ſeven heads and ten horns, he did ariſe out of thoſe Iſlands which did border about the Sea, or lands that are environed about with the Sea, and other great rivers of waters, as ſome places of this earth is, as that of *Jordan* and other places.

Which thoſe that have travelled the earth and ſea, can better relate then I.

But it may be ſaid that this beaſt did ariſe out of the Sea, in regard

gard this borders, kingdomes, and people were environed or ſurrounded by the Sea, as the land of *Canaan* was.

So that except the waters of *Jordan* had been dryed up by the power of God, there had been no entring into it by the people of the Jews.

And ſo thoſe four Angels that were bound on the river *Euphrates*, as I ſhewed before, ſo is it with this beaſt that *John* ſaw to ariſe out of the Sea.

He may be ſaid to ariſe out of the Sea, for thoſe reaſons aforeſaid.

This beaſt is ſaid *to have ſeven heads and ten horns.*

Now it is ſaid *Revel.* 12. 2. *That the great red Dragon had ſeven heads and ten horns alſo.*

The difference between theſe two is this, the Dragons ſeven heads and ten horns, is ſpoken with relation to ſeven Kings that ſhould proceed out of his loins, that ſhould have ten horns.

That is, they ſhould exerciſe perſecution againſt the Saints ten times, in the time of the Apoſtles Commiſſion.

And this was the Dragons war that he made with the remnant of the womans ſeed, as in *Revelation* the 12, and the laſt verſe.

And the ten horns that the Dragon had, were the Ten Perſecutions of the Saints, which are called by the revelation of *John ten horns*, as is more opened in *The Divine Looking-Glaſs.*

But the thing I would have the Reader to minde is this, the difference why the Dragon is ſaid to have ſeven heads and ten horns, and the beaſt that *John* ſaw to ariſe out of the Sea, he had ſeven heads and ten horns alſo.

The meaning is this, the Dragons ſeven heads did ſignifie ſeven Kings beſides himſelf, that ſhould exerciſe the ſame idolatry and perſecution of the Saints as he did.

For he gave his power unto this beaſt, who had the ſeven heads and ten horns.

But this beaſt that did ariſe out of the Sea, is ſaid to have ſeven heads and ten horns, in regard that he was one of the ſeven heads himſelf,

And the firſt of the ſeven heads that the Dragon had.

So that the Dragon is the eighth, and is gone into perdition, as I ſhall open more when I come to it.

Onely

Onely this that the Seed of Faith may see some difference between the Dragons seven heads and ten horns, and the Beasts seven heads and ten horns.

The one having seven heads besides himself, and the other having seven heads with himself.

And as for the ten horns they were all one; for they were both blasphemers and idolaters, and did worship idols and images, and persecuted the seed of the woman, and make war with the Saints.

And all the victory the Saints did obtain against the Dragon, the Beast, and their Image, it was by faith and patience in the blood of the Lamb; enabling them to suffer with patience those Ten Persecutions which those ten horns did push the saints with those cruel deaths, which the *Revelation* of *John* calls *ten days tribulation*.

But I shall have occasion to speak more of that hereafter.

CHAP. XXXIII.

BUt in the second verse of this chapter it is said, *And the beast which I saw was like unto a Leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a Lion, and the Dragon gave him his power, and his seat, and his authority.*

Now I would have the Seed of Faith to know, that these ten Persecutions, which were the ten horns, they were acted upon the Saints, in the primitive time, so called.

That is, so long as the Commission of the Apostles did successively last, or as long as the true Faith of Christ was upon the earth, which did last a matter of three hundred years, from the birth of Christ.

For after his birth there was true Faith on the earth.

For when *the Son of Man*, as he calls himself, *did come in the flesh upon earth, was there any faith upon earth?* surely no.

If there had been faith upon the earth, they would never have sought to have destroyed him when he was born, as *Herod* that red Dragon did;

And afterwards his own people the Jews.

So that this is to be minded, that always when God doth come with his Commissions, there is little or no faith upon the earth.

Was there any faith upon the earth, when God did send *Moses*

to

to *Pharaoh*, and to *Israel*? *Moses* being the first man which God chose, and gave a Commission to write Scripture.

I say, was there any faith upon the earth at the first appearing of God? Surely no.

But after *Moses* had appeared, then there was faith upon the earth, but at his first appearing there was no faith on the earth.

So likewise at the second appearing of God, that is to say when Christ was born, was there any faith upon the earth at that time, but onely in old *Simeon* and his wife, and *Joseph* the supposed father of Christ?

The earth was very barren of true faith at the appearing of God, in this way.

But after his appearing, there was much true Faith upon the earth, as may be read concerning Christ himself, that many believed on him, and a greater number of people believed on his Apostles, more then did on himself.

So that there was great faith upon the earth in the time of Gods appearing in his Commission of the Blood.

But before, or at the first appearing, there was very little or no faith upon the earth.

So likewise at Gods third appearing in his Commission of the Spirit, was there any true faith upon the earth? surely no.

This I know by experience, that there was no true faith on the earth but since God hath appeared in the Commission of the Spirit, there is true faith upon the earth, more then hath been this thirteen hundred and fifty years.

So that at the appearing of God in his three Commissions, there was very little or no true faith upon the earth, I mean at their first appearing.

But after their appearing, there is true faith upon the earth, and that more abundant then at any other time.

For that faith which is between Commissions, it is but a traditional faith, and not a saving and justifying faith.

I onely give the Seed of Faith this time, that they may distinguish and know the better how, and when the Scriptures were fulfilled.

So I shall pass on to open the chief things of most concernment in this Chapter.

CHAP. XXXIV.

THe first thing that I would have the Seed of Faith to mind is this, that these ten horns of Persecution of the Saints, it did first begin at the birth of Christ in that Dragon *Herod*.

And afterwards the spiritual power of the Dragon, it was invested or seated upon this Beast, he being the first head which the Dragon did give all his power and authority, and his seat unto.

That is, the same spirit of reason that was in *Herod* the Dragon, it was in the seed of this Beast.

So that this Beast having the same spirit of Reason in him, as the Dragon aforesaid had, he did exercise the idolatry, blasphemy, and persecution of the Saints, as the Dragon did.

So that he being of the same spirit and practice as the Dragon was, it may be said that he received the Dragons seat, power, and authority.

He being the first head that succeeded the Dragon;

For this I would have the Seed of Faith to know, that this spirit of the Dragon, it went thorow the seed of all those seven heads.

And all that persecution that was acted in that three hundred years in the time of the Commission of the Apostles, it is reckoned all but into seven heads, or seven beasts, though more wicked kings then these seven might persecute the Saints in those Ten Persecutions, in that three hundred years.

Yet they are all included in those seven, because the same spirit of reason that was in the Dragon, the same was in the seven.

And so in the seed of all wicked kings, so that they all acted as the Dragon did, in blaspheming the living God, and persecuting his Saints.

For as all good Kings are included but into four good Beasts, as I said before,

So likewise all wicked persecuting Kings are included in those seven heads, or seven wicked beasts, they being of the same seed and nature as the Dragon is; and walk in the same steps of idolatry, blasphemy, and persecution, as he did.

They may be said all of them to receive the seat, power, and authority of the Dragon, which is no other but the spirit of reason, whose original is from the fallen Angel, though called a Dragon, a Ser-

a Serpent, a Devil, the seed of Reason is all this, and more.

But little doth man think that the spirit of reason in every man, poor and rich, bond or free, high or low, King or people, is the devil, serpent, and dragon.

For many poor men have the spirit of the Dragon in them, onely they have not power to execute it upon the Saints, nor his fellow-creatures.

Therefore when the Spirit doth call a man a Dragon, or a beast, it is with relation to that power that is invested upon, or in a King, or Head-Magistrate.

So that he being the head or chief above all others, he hath power and authority to do good or hurt.

And according as his authority and power doth act it self forth on this earth in righteousness, justice, and worshipping the true God,

He is called by the Revelation of the Spirit, a good Beast, good King, or good Angel.

So on the contrary, if the power and authority of the Head-Magistrate doth act it self forth in unrighteousness, and injustice, and idolatry, and persecution for conscience sake, he is called by the spirit *an evil Beast, a Serpent, a Devil, a Dragon.*

So that when the spirit or seed of Reason doth act in the Head-Magistrate like a Dragon, that King or Head-Magistrate may be said to be a Dragon, as *Herod.*

And when a Head-Magistrate doth act as a subtile Serpent, he may be called a *Serpent*, as did those Jews in Christs and the Apostles time.

And when a Head-Magistrate doth act as a devil, he may be called a *devil*, as murdering *Cain* in point of worship slew his brother *Abel*, and so the Jews did by Christ in point of worship.

Therefore Christ calls those Jews which were Head-Magistrates, as the high Priests and Levites, he calls them *serpents, devils*, saying, *they were of their father the devil, for he was a murderer, and a liar from the beginning.*

Now *Cain* was the first liar and murderer, and so the first devil in the state of mortality.

And those Jews that would have killed Christ, were the children of *Cain*, therefore called *devils*; because they did the same

works as *Cain* their father had done. For they had persecuted and killed Prophets and righteous men, and so they did Christ himself, as *Peter* doth relate in the Acts of the Apostles.

So that they walked in the way of their father *Cain*, therefore called *devils*.

Onely this I would have the Reader to understand, that when the Spirit of Reason doth act in the Head-Magistrate, as a Serpent, or as a devil, or as a Dragon, or any other way that the Scriptures doth brand for wickedness, it is all acted in this world, though *John* doth say he saw it in heaven.

But it is by way of vision; but the wickedness is acted in this earth; for the spirit of reason which is the devil, is become mortal, and so he exercises his cruelties and murthers upon mortals like himself.

But it is said to be in heaven, because the first original of reason came from heaven.

The fallen angels nature being the spirit of reason fallen, it became mortal, and so hath run thorow the seed of mortality, and so acts in the state of mortality, as a serpent, devil, or dragon.

And is said by the *Revelation* of *John* to be seen in heaven, because the spirit of reason, the devil, the original of it, came from heaven, but the things acted by it is acted in this earth, &c.

CHAP. XXXV.

NOw the spirit of reason in this beast that did arise out of the sea, to whom the Dragon gave his power, seat, and authority unto, he *is said to be like unto a leopard*.

Now a leopard is a speckled or spotted creature.

Now this beast is said to be like unto a leopard, in regard of the policy which he did exercise to gain the people to fight for him and his image:

For he seemed to the people to be very religious and zealous in worship, but it was to images of wood and stone.

Yet this form of worship and command he gave to the people to worship the Image, they were as white spots of righteousness.

And his threatning of those that would not bow down to worship the Image, these were his black spots.

So

So that he in this regard may be said to be like a leopard that is ſpotted black and white.

Black to the Saints, but white to thoſe that received the mark of the beaſt in his right hand, or in his forehead: and in this regard he may be ſaid *to be like a leopard.*

Secondly, He is ſaid *to have feet as it were the feet of a Bear*, that is, he acted as a Bear doth with his feet.

That is, to claw and break the bones of that in pieces which he hath power over; for the ſtrength and miſchief of a Bear it lieth moſt in his feet.

So was it with the beaſt, he by his Command to worſhip the Image which he did ſet up, claw and break the bones of thoſe Saints that would not fall down and worſhip the Image, by perſecution, impriſonment, and death it ſelf.

And in this regard he may be ſaid *to have feet as it were the feet of a Bear.*

Thirdly, It is ſaid, *And his mouth was as the mouth of a Lyon*: the meaning is this, he acted with his mouth as the mouth of a Lyon doth.

That is, as the mouth of a Lyon doth roar with ſuch an exceeding great and terrible noiſe, that the beaſts of the forreſts exceedingly fear and tremble at the noiſe of the Lyon that cometh out of his mouth;

So likewiſe the roaring noiſe that came out of this beaſts mouth made all the Saints in *Aſia* at that time to fear and tremble:

For there was gone out of this beaſts mouth great blaſphemy, as in the fifth verſe, *And a Command went out of his mouth that they ſhould worſhip the Dragon, who gave his power, ſeat, and authority unto this beaſt.*

And in regard the Dragons power, ſeat, and authority was given and eſtabliſhed upon this beaſt, there went a Command out of this beaſts mouth, that all people ſhould worſhip the beaſt, as they did the dragon, as in the fourth verſe of this chapter.

So that the mouth of this beaſt may be ſaid *to be like the mouth of a Lyon.*

For theſe his Commands to worſhip devils, and blaſphemies againſt the living God, proceeded out of the beaſts mouth, even as the floods of water did out of the dragons mouth.

And

And in this regard the beast may be said *to have a mouth like the mouth of a Lyon.*

Now it is to be observed, that this beast had *one of his heads as it were wounded unto death.*

Now it is to be minded, that it was *but as it were*, nor was thought unto death, but his head were not quite dead; if he had, he would have done no more mischief to the Saints.

But his deadly wound was healed, so that the world did the more wonder after him, saying, *Who is like unto the beast? Who is able to make war with him?*

Now I would have the Seed of Faith to minde who it was that did give this beast that deadly wound in his head, and yet was healed again.

It was the faith and patience of the Saints that did give him this deadly wound, in that they would not worship the beast, nor his image, but did suffer persecution unto the death joyfully.

So that this beast was sick with torment of soul, in that he could not bring them from the faith of Jesus to worship devils, nor to submit to his will, so that he was wounded almost to death.

So that he was weary of persecuting the Saints, his Conscience being so wounded he gave over persecuting for a season, until his Conscience was healed again.

And though it be said, *that he had a wound by a sword, and did live*, it was no other sword but the Sword of the Spirit which was in the Saints.

Even the faith of Jesus which enabled them to suffer with cheerfulness the spoyling of their goods, and not loving their lives unto the death, rather than to worship the beast, or his image.

And this was that deadly wound that the beast had in his heads and this was the first day, and one of the ten days tribulation the Saints did undergo.

For when men suffer meerly for their faith of Jesus, or in innocency of minde in matter of worship, they do by their sufferings wound the persecutors fouler more, than if they should turn again and fight with a sword of steel.

So that it was the Saints patient sufferings that did give this beast as *John* speaketh of, that deadly wound in his head.

But after a season his deadly wound was healed.

That

That is, after the plague of his heart was over, that he saw he should not die.

He grew more worse, much like *Pharaoh*, when *Moses* had taken away the Plague from him and his people, his heart was hardened, and made more cruel and worse.

So was it with this Beast, when his conscience had the fear of the present death taken off him, so that he was healed as to that,

Then he grew worse then he was before.

For now his mouth uttered blasphemy, and power was given unto him, to continue forty two months, as in verse the fifth.

These forty two months hath relation to the Ten Persecutions, which did last a matter of three hundred years.

For the spirit and power of this beast, did run thorow the loins of all them seven heads; they all being partakers of the Dragons power, seat, and authority.

For it runs thorow the loins of al wicked Beasts, or wicked Head-Magistrates.

For they have all the spirit of Reason, even the spirit of the Dragon, though not in such a measure as the Dragon hath.

So that the power of this beast should continue in himself, and in others forty two months.

That was all the days of the Ten Persecutions, which time was the same, as the two Prophets did prophesie, which is said to be forty two months.

Which time was as long as the Apostles Commission did last, about three hundred years, as aforesaid.

And as I have shewed in *The Interpretation of the eleventh of the Revelation.*

CHAP. XXXVI.

BUt in the fifth verse, the Beast that was healed of his deadly wound, *he opened his mouth in blasphemy against God, to blaspheme his Name, and his Tabernacle, and them that dwelt in heaven.*

So that you may see now this Beast was healed of his wound, he was worse, and blasphemed more against the living God, and against his Tabernacle,

Which Tabernacle was the body of Christ.

And

And thoſe that dwelt in heaven are the Saints, who worſhipped by faith in the Tabernacle of God which is in heaven.

Therefore ſaid to dwell in heaven, and in the ſeventh verſe, *It was given him*, that is the Beaſt aforeſaid, *to make war with the Saints, and to overcome them, and power was given him over all kindreds, and tongues, and nations.*

Now the Beaſt being recovered of that wound the Saints did give him, he comes on afreſh and makes war againſt them.

Not onely in blaſpheming againſt the living God, or living Jeſus, whom the Saints did worſhip and ſerve, and would not worſhip, and ſerve him.

Therefore he makes war with the Saints, and overcomes them.

That is, cauſeth all thoſe he could light of, to deny their Faith in Jeſus, and worſhip as he would have them, or elſe they muſt be put to death; So that he did overcome many of the Saints, and put them to death;

For power was given him over all kindreds, tongues, and nations.

That is, he had power over all other people, but thoſe that worſhipped Jeſus,

To command them to worſhip him, and that worſhip he did ſet up, and all people but the Saints did obey.

Some for fear, and ſome for love, but all did obey to worſhip the beaſt, onely thoſe that had faith in Jeſus, therefore they were overcome and killed by this beaſt.

But the others, the kindreds, tongues, & nations ſaved their lives, for the world wandred after the beaſt, his power was ſo great.

So that all that dwell upon the earth ſhall worſhip him, *whoſe names are not written in the book of Life of the Lamb, ſlain from the foundation of the world*, as in the eighth verſe.

The meaning is this, that the ſpirit of reaſon in this beaſt, and in all other beaſts, or Head-Magiſtrates that are of the ſeed of the ſerpent, ſhould have ſuch power over the dark reaſon of man, to worſhip him, and the image he doth ſet up.

And the whole world lying in ignorance and darkneſs, they are thorow their ignorance ready and willing to worſhip any thing, that the ſpirit of Reaſon in the Head-Magiſtrate ſhall command them.

And the ignorance and darkneſs of men in point of worſhip, is

ſo

ſo numerous, that hardly any can be ſeen in the world but idolaters.

So that it may be ſaid, that all that dwell on the earth doth worſhip the beaſt, none excepted but *thoſe whoſe names are written in the book of Life*, which are but few in compariſon.

For the worſhippers of the true God, are but few in compariſon of thoſe that worſhip the devil.

For the ſpirit of reaſon is the devil, and what image or form of worſhip is ſet up by the ſpirit of reaſon in the Head-Magiſtrate, having no Commiſſion from God, it is but of the devils ſetting up.

And who ever doth bow down to worſhip in that manner and form, they do but worſhip the Beaſt and his image, and ſo worſhip devils.

And is not the whole world at this day, as well as at that time, as well thoſe that profeſs themſelves Chriſtians, as well as Heathen, Turks, and Pagans, under that darkneſs of minde, as to worſhip falſe gods, idols, and devils?

So that the whole world may be ſaid to worſhip the beaſt and his image, though not all one kinde of image.

For every Opinion of Religion in the world hath one image or other to worſhip, in ſtead of God.

And it muſt needs be ſo, becauſe the world doth not know the true God in his form and nature, therefore they worſhip devils in ſtead of God, though in divers forms and manner.

But I would have the Seed of Faith to mind, that when I ſay all the world, the Elect Seed are excepted.

For the Seed of Faith are not counted the world, though they be in the world.

As Chriſt ſaid, *I pray not for the world, but for them thou haſt given me out of the world, and that thou wouldeſt keep them from the evil of the world.*

So that the Scriptures doth never count the Saints the world, though they be in the world: So that the Scriptures may ſay, that all the world wandred after the beaſt, for all the world doth wander after one falſe worſhip or other, but thoſe that have their names written in the book of Life.

Now how ſhall a man know that his name is written in the book of Life, but in that he knoweth the true God, and how to worſhip the true God without any idolatry?

Can he know things of this nature but by a Commiſſion from God? ſurely no.

And here lieth the comfort that the Seed of Faith have in this life, by a Commiſſion from God.

By faith they know their names were written in the Book of Life, from the foundation of the world.

That is, they are to look no further than the beginning of the world, that is, to the firſt *Adam*; they being of his ſeed are not counted by the revelation of Faith, to be the world.

It is the ſeed of the ſerpent that is called by the Spirit *the world*, and not the ſeed of *Adam*.

So that the Seed of Faith are thoſe that died in the firſt *Adam*, yet their names were written in his Seed; and Chriſt the ſecond *Adam*, he being the quickening Spirit of that Seed.

And as the Seed of Faith was dead in the firſt *Adam*, ſo likewiſe the ſame Seed is quickened again by the ſecond *Adam*.

And ſo made alive again, and may be ſaid to be written in the Book of Life of the Lamb, ſlain from the foundation of the world.

It is ſaid *from the foundation of the world*, with relation to righteous *Abel* being ſlain.

So that who ever is of *Adams* ſeed, is of *Abels* ſeed; and who ever is of *Abels* ſeed, he may be ſaid *to have his name written in the Book of Life of the Lamb, ſlain from the foundation of the world.*

For the Seed of Faith doth go no further to finde his name written in the Book of Life, than to righteous *Abel*.

For who ever goeth further to finde his eternal Life, he will come ſhort of it, and never finde it.

I give this hint to the Seed of Faith, onely to let them ſee where the Book of Life is, and where they may finde their names written, and not to go at rovers beyond the foundation of the world.

But go to the firſt *Adam* as *Moſes* ſpeaketh of, and not as the imagination of Reaſon doth.

For who ever goeth beyond *Adam* to finde his name written in the Book of Life, he will never finde it.

So much for the interpretation of the eighth verſe.

CHAP.

CHAP. XXXVII.

I Shall paſs by the two following verſes, there being nothing in them but what is commonly known; therefore in the next place I ſhall come to the eleventh verſe, where it is ſaid, *And I beheld another beaſt coming up out of the earth, and he had two horns like a Lamb, and he ſpake as a Dragon.*

This beaſt is ſaid to come out of the earth, becauſe his power and dominion was moſt upon dry land.

Therefore ſaid to come up out of the earth, as the other beaſt did ariſe out of the ſea.

But this beaſt had the ſame ſpirit of reaſon in a high nature, as the other beaſt had, and as the dragon had, and walked in the ſame ſteps, or worſe, than the other beaſt did, and exerciſed the ſame authority, or worſe than the dragon did.

Yet he had two horns like a Lamb.

That is, he did appear at his firſt coming into his Seat, more Lamb-like than the other beaſt whoſe deadly wound was healed, did.

That is, he made a ſhew at his firſt appearance, as if he would have been more meek and merciful to the Saints that worſhipped Jeſus, than the other beaſt was.

So that the Saints had ſome little hopes that he would have let them exerciſe their Worſhip, buy and ſell, and trade, without taking the mark of the beaſt in their foreheads, or in their hands.

And it is very like they had ſome little ſpace of time at his firſt coming in, to worſhip, buy and ſell, and trade.

For it is not to be underſtood, that the Saints were always perſecuted and put to death; if they had, they would have been all extirpated out of the world before three hundred years were expired.

So that there was ſometimes more liberty than at others, as there hath been in all Ages.

So that the two horns of his power did ſeem to be like a Lamb, as if they would do but little hurt; for no man doth ſo much fear the horns of a Lamb, as they do the horns of a Bull: for the horns ſignifie Power.

Now theſe two horns like a Lamb, they did ſignifie quietneſs in Religion, and peace in the Civil State.

So that this beaſt appearing with two horns like a Lamb, it gave great hopes to the Saints that they ſhould have liberty of Conſcience to worſhip Jeſus

And peace in the natural or temporal State, to buy and ſell, and trade freely one with the other.

As theſe two Powers did ſignifie the ſpiritual power, and the temporal power, they being the two horns like a Lamb.

But this beaſt *he ſpake as a Dragon.*

And in the twelfth verſe, *He exerciſeth all the power of the firſt beaſt before him, and cauſeth the earth, and them that dwell therein, to worſhip the firſt beaſt, whoſe deadly wound was healed.*

Now what the power of the firſt beaſt was, I have ſhewed before.

But in the thirteenth verſe, *And he doth great wonders, ſo that he maketh fire come down from heaven on the earth, in the ſight of men.*

Now theſe wonders that was done by this beaſt who had two horns like a Lamb, they were but counterfeit Wonders, and no real thing.

For the imagination of man may do ſeemingly great things to the ſight of the dark minde of man.

There may be wonderful ſtrange things produced by the imagination of reaſon.

When the minde is exerciſed upon a Religious ſcore, they may do ſeeming Wonders and Miracles, as they do by their imagination upon a natural account.

Did not the Magicians and Southſayers in *Egypt* by their imagination do many ſeeming miracles, as *Moſes* did?

Did not they cauſe Frogs ſeemingly to appear before *Pharaoh*, as *Moſes* did? and many other things as *Moſes* did?

But this the Reader may underſtand, that the Frogs that *Moſes* brought upon *Pharaoh*, they were real ſubſtances alive:

But the Magicians Frogs which they brought up in the ſight of *Pharaoh*, they were but ſhadows like Frogs, without ſubſtance.

But the minde of *Pharaoh* and his people being ignorant and dark, took the ſhadow for ſubſtance.

But if mens mindes be not as dark as pitch, they may know that

the

the Egyptians miracles were nothing else but shadows presented to the dark phantasie of man, by the imagination of natural art and figure.

For if the things the Magicians did before *Pharoah*, and the people, had been any thing but shadows,

The people of the land, and the King would have been as much troubled to get away the Frogs, and other things that the Magicians brought upon *Egypt*, as they were with those Frogs, and other things that *Moses* brought upon *Egypt*.

But it may be clear to those that are not as dark as pitch, that all those things which the Magicians of *Egypt* did, were nothing else but shadows, meerly produced by natural magick; for when the thing was over, the shadow was vanished also.

So that the people heard, nor saw no more of the Magicians Frogs.

So likewise when the imagination of reason is exercised upon a religious account, though it be in the way of idolatry, many strange things may be atcheived and attained unto where the imagination of reason is religiously bent.

For these two horns like a Lamb did signifie zeal in Religion, though in an idolatrous way.

So that this beast being studious of Religion, did by the strength of his imagination, and his diabolical holiness,

He exercising his minde more upon idolatry and worshipping of images, then the other beast did before him.

So that this beast with two horns like a Lamb, could go further in his religious imagination, then the other beast did.

And deceive the people more by a way of lying signs and wonders, so that the people took this beast to be more god-like then the other; *for this beast did seem to make fire come down from heaven on the earth, in the sight of men.*

He did this upon a religious account to deceive the people, as the Egyptians did upon a temporal account, as I said before.

That is, he went to imitate the Prophet *Elijah* to bring fire from heaven in the sight of men, as *Elijah* did, even as the Magicians of *Egypt* did imitate *Moses*.

But this fire the beast brought from heaven, it was no real thing, but onely a shadow or likeness of fire, as the Egyptians was.

For

For this fire that he brought from heaven, it did no body no hurt, onely dazled the phantaſies of them that ſaw it with a ſhadow of fire, but no ſubſtance.

Even as the Egyptians did in the temporal.

But the fire *Elijah* brought from heaven, it burnt up two Captains and their fifties, becauſe the fire that came from heaven it was a real ſubſtance, and did execution.

But a ſhadow doth nothing but deceive the phantaſie of man for the preſent.

As in the fourteenth verſe, *And deceived them that dwelt on the earth, by the means of thoſe miracles which he had power to do in the ſight of the beaſt, ſaying to them that dwelt on the earth, that they ſhould make an image to the beaſt, which had a wound by a Sword, and did live.*

In this 14 verſe he had power to command the people to make an image, and to dedicate it to the beaſt that received the wound with a Sword, and did live.

And in the fifteenth verſe, he would ſhew another ſign or miracle that ſhould deceive the people more then the former ſign of bringing fire from heaven on the earth in the ſight of men.

So that he would deceive their dark underſtandings, for he had power to give life to the image of the beaſt, that the image of the beaſt ſhould both ſpeak, and cauſe that as many as would not worſhip the Image of the beaſt, ſhould be killed.

CHAP. XXXVIII.

THis I would have the Reader to obſerve, that the Image that this beaſt with two horns like a Lamb, did cauſe to be made and ſet up, the Image was the ſame form and likeneſs, though made of wood or ſtone, as that beaſt was of that received a wound by a Sword, and did live.

And that beaſt was a man, and the Image of that man did this beaſt cauſe to be ſet up to be worſhipped.

For that beaſt with two horns like a Lamb, had power by his ſubtile and diabolical inchantments, to make this Image of the firſt beaſt to ſpeak.

And by the ſpeech of the Image it ſhould cauſe that as many as would not worſhip the Image of the beaſt, that is, the form of this

Image

Image of a man, ſhould be killed; now this ſeemeth very ſtrange to the minde of man, and ſo it did to thoſe people in that time, that the wiſdom of reaſon, the devil, ſhould by his witchcraft-power in point of Religion and worſhip, to make an Image which the work-man hath made with his own hands, for to ſpeak.

It cannot chuſe but to cauſe ignorant, and dark-minded people to be deceived, and to fall down and worſhip it;

They ſuppoſing that the Spirit of the holy Gods doth come into it, at, or in its ſeaſon, and ſpeak to the people, ſo that they are fully perſwaded, that it is the ſpirit of the holy Gods that ſpeaketh in it.

So that they fall down and worſhip it, not thinking that the imagination, power, and authority of the beaſt hath out-witted them; for the beaſt did make an Image of the other beaſt, aforeſaid, and did ſet it apart, or dedicated it of purpoſe for a God to be worſhipped.

And made Prieſts overſeers of it, and conſecrated the Image by the Prieſts in a holy manner.

And ſome boy or childe, had a way to go into the Image, and ſpeak in it ſuch words as the beaſt, and the prieſts ſhould order the childe to ſpeak.

So that the childe muſt ſpeak thorow the mouth of the Image, as if the Image did ſpeak it ſelf.

Juſt like unto a wooden puppet in a play.

But as the Scriptures ſaith, *none of their Images doth, nor can ſpeak thorow the throat.*

But ſecreſie between the beaſt and the prieſts, might keep the thing ſo cloſe, that the people might know nothing but that the Image did ſpeak it ſelf.

And ſo they being bewitched with ignorance, and darkneſs, and deceived by this policy, they do worſhip the Image.

And ſo much the more, becauſe the Image did ſpeak, and the words that the Image did ſpeak, they muſt be ſuch words as he that gave order to make it, would have it ſpeak.

That is, to worſhip the Image in the ſpiritual, and to command all people ſmall and great, bond and free, rich and poor, in the temporal to receive a mark in their right hand, or in their forcheads, as in the ſixteenth verſe.

So that no man might buy or ſell, ſave he that had the mark, or the name of the beaſt, or the number of his name, as in the 17. verſe.

Theſe were the things that the Image muſt, and did ſpeak, and theſe were the miracles that this beaſt wrought in the eyes of the people, whereby they were deceived.

For theſe ſeemed to be great miracles, and ſo they were, to that which knoweth not the true God, for great things may be accompliſhed by the ſpirit of reaſon in man, if backed with the authority and power of the nation.

But greater things then theſe have been acted in this nation upon a ſpiritual account, and more ſpiritual wonders and miracles have been wrought by the ſpirit of reaſon in *John Robins*, *John Taney* and others,

For they have been able by that ſpiritual witchcraft-power, to preſent half Moons, Stars burning, ſhining lights to the fancy of people.

Alſo *John Robins* hath preſented by his ſpiritual witchcraft-power the form of a Dragon, and the form of a ſerpent, and thick darkneſs, with divers other lying ſigns, and wonders.

I call them lying ſigns, becauſe they were but ſhadows, and no real thing or ſubſtance.

Onely things produced out of the ſtrength of his own imagination, it being ſtronger then others, it did ſubject the imaginations of others under it;

And ſo they were deceived by it, their phantaſies being dazled, and over powered by his knowledge and wiſdom, in the dark power of reaſon, the devil.

He could preſent to their dazled phantaſies, ſuch like ſhapes and ſigns, as aforementioned.

Likewiſe it was in *John Taney* his heart, to have offered up his ſon to a diabolical Diety, that he might attain to a greater and higher ſpiritual power, then he had yet attained unto.

With other ſtrange things he did, and would have done, had not the Law of the Land been againſt ſuch things, to put them to death.

He would have done much like *Manaſſes*, 2 *Kings* 21. *&* *who made his ſons paſs thorow the fire*: So that wonderful ſtrange things

may

may be attained unto by the ſpirit of reaſon in man, when it is religiouſly about.

But I ſhall ſpeak no more of theſe things here, onely theſe few lines are to let the Reader to ſee what ſtrange things hath been acted here in *England*, by men upon a religious account, and many more which I will not mention now.

CHAP. XXXIX.

BUt I ſhall open a little what is meant by receiving *the mark of the Beaſt in the right hand, or in the forehead.*

The mark of the beaſt is this, when a Head Magiſtrate or Chief Council in a Nation or Kingdom, ſhall ſet up by his or their power and authority, a Set-form of Worſhip, he or they having no Commiſſion from God ſo to do.

And ſhall cauſe the people by their power and authority, both ſmall and great, bond and free, to worſhip after this maner of Worſhip that is ſet up by authority, as this beaſt did, elſe they ſhall be perſecuted or killed.

This Form of Worſhip ſo ſet up without a Commiſſion from God, it may, and is called by the Spirit *An Image*, for all people to worſhip, by vertue of that Power that did ſet it up.

For this I muſt ſay, that all manner of Forms of Worſhip which are ſet up by men who have no Commiſſion from God, they are but Idols and Images;

And who ever doth worſhip God in thoſe Forms of Worſhip ſet up by Non-commiſſionated men, they may be ſaid *to receive the mark of the beaſt in the right hand, or in the forehead.*

But there was alwayes in moſt parts of the earth one Supream Power in all Nations, that had power to ſet up Form of Worſhip, as an Image, and to command and compel all thoſe that were under their power, to worſhip the Image ſet up by the Power, or by the Beaſt.

For all Head-Magiſtrates are called *Beaſts*, as well as Kings, elſe the people have not been ſuffered to buy, nor ſell, but have been perſecuted and killed, even as they were at that time by the beaſt that had two horns like a Lamb.

For whoſoever would not receive his mark, either in his fore-

head, or his right hand; that is, if they would not worship the Image set up by the beast, they should be killed, or not suffered to buy nor sell:

That is, not to trade; which is as bad to some as death it self.

So hath it been ever since, and will be to the end of the world, little or much.

For let the Reader consider, how many have lost their lives for not submitting to the Worship, or as I may say Image, that hath been set up by the Papists!

The multitude of people that Power hath slain and persecuted upon that account, are hardly to be numbred by man.

So likewise the Episcopal Power of Worship, hath for their Image persecuted and put to death many.

Also the Presbytery for their Worship, or Image, have persecuted and put to death many, witness *New-England*, *Scotland*, and other places.

The Independent also for his Worship, or Image, hath been guilty of persecution.

The Baptist they also have been guilty of persecution for his Image or Worship, witness that one particular of *James Naylor*.

For that little Parliament that punished him, were most of them Independents and Baptists; so that all men when they are in power fall to persecution for Religion, if men differ from them in point of Worship.

And as for the Ranter and Quaker they never were in power, so that their persecuting spirits for Religion cannot be seen; yet all these seven Churches have an Image to worship.

That is, they every one of them doth set up a several Form of Worship, but all false; for none of them knoweth the true God, neither hath any of them a Commission from God to set up such a Form of Worship as they do.

So that all Forms of Worship in what manner soever, that are set up by Non-commissionated men, who are not authorized of God, their Forms are but Images or Idols, and the Worshippers are Idolaters, and doth receive the mark of the beast, either in the forehead, or in the right hand.

For the spirit of reason in man, is the Beast that sets up Worship as an Image, let it be in high, or low, but more especially in higher

higher Powers, who have power to command people to worſhip his Image.

And in ſo doing, they do receive the mark of the beaſt in their foreheads, or right hand.

Now a man may be ſaid to receive the mark of the beaſt in his forehead, when as a man doth worſhip in that form and manner as is ſet up by the beaſts authority willingly, then doth a man receive the mark in his forehead. And when a man receives the mark of the beaſt in his right hand, it is when men doth worſhip, and bow down to that form of worſhip, or Image ſet up by the beaſt againſt a mans own mind or unwillingly, for fear he ſhall ſuffer if he do it not.

This is to receive the mark of the Beaſt in his right hand.

For if the mark of the Beaſt be not ſeen in the forehead, or in the right hand, they ſhall either be killed, or not ſuffered to trade.

That is, to buy and ſell, one of theſe he muſt be ſure to ſuffer if he hath not the mark in either of thoſe two places, aforeſaid.

That is, if the people doth not come to the publick worſhip ſet up by the Beaſt, either willingly or unwillingly, it was known that they had not received the mark of the Beaſt, neither in the forehead, nor in the right hand.

It is called the right hand, becauſe the right hand is that that ſubſcribes or writes his name to any thing of concernment.

So that no man ſhould buy or ſell, ſave him that had the mark, or the name of the Beaſt, or the number of his name.

Now obſerve, he that had the name of the Beaſt, or the number of his name, were thoſe men that were in offices and places in the Beaſts dominions, or that had a badge of the Beaſts arms upon them.

For they knew the number of Beaſts which had ſucceeded even to the day or time of that beaſt, ſo that they knew the number of his name, and how many Beaſts were paſt before him.

So that thoſe that had Commiſſions for offices and places of truſt, were thoſe that had the name of the Beaſt, becauſe they had the Beaſts hand to thoſe Commiſſions, for to authorize them in their places: and thoſe that had the number of his name, were thoſe that wore a badge of his arms, ſignifying what number of Kings loins this Beaſt did come thorow.

So that none but thoſe that had received the mark, as aforeſaid, and thoſe that had the Beaſts warrants for Offices.

And thoſe that had the number of his name, as aforeſaid, were to have the priviledge to buy and ſell, *&c.*

CHAP. XL.

VErſe the eighteenth, *Here is wiſdom. Let him that hath underſtanding count the number of the beaſt, for it is the number of a man, and his number is ſix hundred threeſcore and ſix.*

I would have the Reader to minde the interpretation of this verſe.

Obſerve in the firſt verſe of this chapter, *John* ſaw in his viſion a beaſt ariſe out of the ſea having ſeven heads.

Which ſeven heads did ſignifie ſeven Kings or ſeven Beaſts, that ſhould have ten horns.

Which ten horns did ſignifie the Ten Perſecutions, in the primitive times ſo called;

Yet we finde in this chapter but three of theſe Beaſts, which acted their parts in perſecuting the Saints, though all the ſeven heads did perſecute the Saints.

Alſo in the laſt verſe of this chapter, *John* includes all theſe ſeven beaſts into one beaſt, ſaying, *Let him that hath underſtanding count the number of the beaſt, for it is the number of a man.*

It muſt needs be the number of a man, becauſe man is called a beaſt, either a good beaſt or an evil beaſt, as I have ſaid before concerning the four good beaſts, they ſignified all good Kings and Head-Magiſtrates, were all included in thoſe four good Beaſts.

So likewiſe all evil Kings and evil Magiſtrates, are included in thoſe ſeven heads, which the beaſt had that aroſe out of the Sea.

Further, the Spirit of Revelation in *John* doth include all evil Kings and evil Magiſtrates into one evil beaſt.

Shewing that there is but one evil beaſt, in whom the evil ſpirit doth raign in perſecuting men for conſcience ſake, becauſe they wil not worſhip the beaſts Image.

So that you that can diſcern between the ſpirit of reaſon, and the Spirit of Faith.

For theſe two Spirits lye both hid in their two Seeds, to wit, the

the Spirit of Faith in the Seed of God, and the ſpirit of reaſon in the ſeed of the ſerpent-angel, or devil.

And according as theſe two Spirits doth work, or operate in man, man comes to be a good beaſt, or an evil beaſt.

So that who ever doth diſcern clearly between the two Seeds, may read, or count the number of the good Beaſt, and the number of the evil beaſt.

For this I ſay, they are both but two men, that is to ſay, a good man, and an evil man.

Becauſe the good Spirit runneth thorow the line of the Seed of Faith, and cauſeth good Kings and Head-Magiſtrates, and all others of that Seed to do well, and to worſhip God aright, as *David* did, and not to perſecute men for Conſcience ſake.

So on the contrary, the ſpirit of Reaſon, the devil, it runneth thorow the line of the ſeed of Reaſon, and cauſeth evil Kings, and evil Head-Magiſtrates, and others, to do injuſtice, and to worſhip a falſe God, and perſecute for Conſcience ſake, as king *Ahab* did.

So that all good Kings and Head-Magiſtrates who have been guided by the Spirit of God, though many thouſands of them, they may be counted by the Spirit, but one good beaſt.

Becauſe that one good Spirit of God did act in them while they were here in this world.

So likewiſe, though there have been many thouſand evil kings, and evil Head-Magiſtrates, yet they may be counted by the Spirit but one evil beaſt.

Becauſe that one evil ſpirit of Reaſon, the ſerpent devil, did act in them little or much whileſt they lived in this world.

So that the one evil ſpirit acting in all the evil beaſts, they are counted by the Spirit of revelation, but the number of a man.

Like unto that ſaying, *Revel.* 21. 17. *And he meaſured the wall thereof an hundred forty and four cubits, according to the meaſure of a man, that is of the Angel.*

So that the bigneſs of the Angel was but as the bigneſs of a man: and thoſe hundred and forty and four cubits ſpoken of by *John*, it did amount in the concluſion but to the meaſure of a man.

So likewiſe this beaſt, whoſe number is the number of a man, *and his number is ſaid to be ſix hundred threeſcore and ſix.*

That is, as I ſaid before, the ſpirit of the Serpent-Angel hath

you

run thorow the ſeed of Reaſon in ſo many Kings and Head Magiſtrates, who came from the loins of *Cain*, he being the firſt devil in fleſh, and the firſt man-devil.

And his ſpirit running in that ſeed, it hath brought forth ſo many evil beaſts, as ſix hundred ſixty ſix.

Now I would have the Reader to underſtand, that *John* did not mean exactly ſo many, and no more; for doubtleſs there hath been many thouſands more ſince *Cain* ſlew his brother *Abel*.

But I believe the revelation of *John* hath relation onely to thoſe evil beaſts which were in power in the time of the two Commiſſions, that is, in the time of the worſhip of the Law of *Moſes*.

How many evil Kings which are beaſts, were there in that time while that Worſhip ſtood, that perſecuted the Prophets, and cauſed the people to worſhip *Baal* and falſe gods?

And ſo the Rulers of *Iſrael* who were Head-Magiſtrates, who perſecuted the Apoſtles and Chriſt, theſe were of thoſe evil beaſts.

And when *Jeruſalem* was deſtroyed by the Romanes, then their power and perſecution did ceaſe.

And the Romane Gentiles, thoſe Emperors, and Kings, and Head-Magiſtrates, they perſecuted the Saints in the ſecond Commiſſion: and theſe beaſts afore-mentioned, were thoſe *John* ſaw in his viſion.

So that the number of theſe perſecuting evil beaſts who were idolaters, in the time of thoſe two Commiſſions, or two Teſtaments I ſay they might amount to no more than ſix hundred threeſcore and ſix.

Theſe all coming through the loins of *Cain* the firſt man devil, they may be called by the Spirit but one man, therefore ſaid *to be the number of a man.*

So that in the concluſion, all wicked, idolatrous, perſecuting Kings and Head Magiſtrates who proceeded from the loines of *Cain*, he being the firſt murtherer and liar from the beginning, they are counted by the Spirit in *John* but the number of a man.

That is as much as to ſay, they are but one man, though ſix hundred ſixty and ſix men acted in perſecuting the Prophets, Apoſtles and Saints, yet all but the number of a man.

To conclude this Chapter, and this Verſe in a few words, that

the

the Reader may know what is meant by the mark, and by the name, and by the number of his name.

Obſerve the mark of the beaſt in the forehead, is when a man doth worſhip the beaſt and his image willingly.

And the mark in the right hand, is when a man doth worſhip the image for fear of looſing his goods, or fear of perſecution, or againſt his will.

This is to receive the mark of the beaſt in his right hand.

And he that hath the name of the beaſt, are ſuch men as have the beaſts warrants, or his hand to ſign their Commiſſions for places of Truſt, or any other Offices in the State.

This is the meaning of having the *name of the beaſt*.

And thoſe men that have the number of his name, are ſuch as do wear a Badge or Figure of the Beaſts Arms.

And this Figure or Badge doth diſtinguiſh thoſe men from others; and not onely ſo, but it ſignifies the race how many kings or beaſts loins this beaſt came thorow, even to the number of ſix hundred ſixty and ſix.

And this is the true Interpretation of the Beaſt, his mark, and name, and the true wiſdom of God, and true underſtanding of the number of the beaſt, and of this thirteenth Chapter.

CHAP. XLI.

IN the firſt verſe of this fourteenth Chapter, *John looked, and lo a Lamb ſtood on the Mount Sion, and with him an hundred, forty and four thouſand, having his Fathers Name written in their foreheads.*

This Lamb that *John* ſaw ſtand on Mount *Sion*, he was no other but God himſelf.

For Chriſt is called *The Lamb of God that taketh away the ſins of the world*: for who can take away the ſins of the world, but God? Alſo it is he that ſtood upon Mount *Sion*.

He may well be called *the Lamb of God*, for he is God, as I have ſhewed before.

And that Mount *Sion* he ſtood upon, it did ſignifie the Faith of the Goſpel, according to that ſaying of *Paul* to the Believers in his time, *You*, ſaith he, *are not come unto Mount* Sina, *which gendets to bondage: but*, ſaith he, *you are come unto Mount* Sion.

That

That is to say, the Worſhip of the Law that was given by *Moſes* it was but Mount *Sina*, but the Faith and Worſhip of the Goſpel it was Mount *Sion*.

And as *Moſes* ſtood upon Mount *Sina* by power from God to give the Law unto the people of *Iſrael*, and this Law *Moſes* gave, it had power over the people to plague them if they did not obey, therefore called *Mount Sina which gendred unto bondage*.

And *Moſes* being choſen of God to give forth this firy Law, he may be ſaid *to ſtand up n Mount Sina*.

So likewiſe Jeſus the Lamb of God, he giving forth the Worſhip of the Goſpel, or Law of Faith, which is called *A New Law*, or *Mount Sion*.

Now Chriſt being the Head that gave forth this Goſpel-worſhip, giving peace to all thoſe that doth truly believe, he may be ſaid *to ſtand upon Mount Sion*, even as *Moſes ſtood upon Mount Sina*.

So that Jeſus the onely God, is that Lamb that *John ſaw ſtood upon Mount Sion*.

So that the Reader may ſee what is meant by the Lamb, and what is meant by Mount *Sina* and Mount *Sion*.

Again it is ſaid, *And with him an hundred forty and four thouſand, having their Fathers name written in their foreheads*.

Obſerve, this hundred and forty and four thouſand of Saints who were with the Lamb on Mount *Sion*, I declare they were all of the Jews Nation who were begotten by the Faith of the Goſpel in the Apoſtles Commiſſion, in relation or likeneſs to thoſe hundred forty and four thouſand that were begotten by *Moſes* and the Prophets Commiſſion of the Law, as is ſpoken of by *John*, *Revel* 7.4.

Where he ſaith, *And I heard the number of them that were ſealed, and there were ſealed an hundred forty and four thouſand of all the Tribes of the children of Iſrael*.

This number here ſealed, were ſpoken with relation to thoſe of the twelve Tribes that were ſaved in the Commiſſion of the Law.

And theſe of the ſame number in the fourteenth Chapter, were Jews of the ſame Tribes who were ſaved in the time of the Goſpel, in the time thoſe two Commiſſions did laſt.

But as for the Gentiles and other Nations, who believed and were ſaved in theſe two Commiſſions, they are not counted in the

number

number of these hundred forty and four thousand that were sealed in their foreheads, or that hundred forty and four thousand that stood with the Lamb on Mount *Sion*.

I say, they both had relation to the Jewish Nation onely, who were saved in the two Commissions, or two Testaments aforesaid;

But the Gentiles and all Nations that were saved in those two Testaments, they were so great a number or multitude, which no man could number, as *Revel.* 7. 9.

Neither would I have the Reader to understand, that the Spirit in *John* did mean exactly such a number of the Jews, and no more.

But if his revelation led him out to speak of such a number, or to include many thousands more in such a small number, who shall gainsay it?

But happy will those be that know themselves to be one of the saved of the Lord, though they be none of those hundred forty and four thousand spoken of, who stood upon Mount *Sion* with the Lamb.

So much for the Interpretation of the first Verse.

In the second Verse, *John heard a voice from Heaven, as the voice of many waters, and as the voice of a great thunder, and he heard the voice of Harpers harping with their Harps.*

This voice of many waters, and as the voice of a great thunder which *John* heard from heaven,

I declare it was that Praise, Halelujah, and Melody that those hundred forty and four thousand which stood with the Lamb on Mount *Sion* did sing, they all harping with their Harps, it made a noise as the sound of many waters, or as the voice of a great thunder.

For I say, the voice of such a great number of Saints singing Praise to the Lamb together, it would make a great sound, even as the sound of many waters.

For many waters will make a great roaring, that people that have travelled can tell.

And as for thunder, that dreadful noise most people can experience: and such a great noise or voice do the Saints make when they play upon the harps of their souls.

Which Harps, what they are, I have opened what is meant by them before, therefore I shall speak no more of them here.

And in the third Verſe, *and they ſung as it were a new Song before the Throne, and before the four Beaſts, and the Elders, and no man could learn that Song but the hundred forty four thouſand which were redeemed from the earth.*

This new Song was that ſound of many waters, and the voice of a great thunder which thoſe Harps did ſound forth; which Harps were the tongues of thoſe hundred forty four thouſand Saints, as aforeſaid.

Who ſung the new Song, that is, the Song of the Lamb, that is, the Song of the Goſpel of Jeſus.

And the other hundred forty and four thouſand in the ſeventh Chapter, they ſung the Song of *Moſes*, that is, the Song of the Law.

Now there is no man that could learn, or ſing this new Song of Praiſe unto the Lamb, nor the Song of *Moſes*, but thoſe that were redeemed from the earth.

Now the Song of *Moſes*, and the Song of the Lamb, what they are I have opened before.

Alſo what the Harps are I have ſhewed before, ſo that I need ſay no more of it here.

CHAP. XLII.

IN the fourth Verſe, *Theſe are they which were not defiled with women, for they are virgins.* Alſo they are ſaid to be *the firſt fruits unto God, and to the Lamb.*

And in the fifth Verſe there is ſaid, *In their mouth was found no guile, for they are without faults before the Throne of God.*

Obſerve that thoſe hundred forty four thouſand Saints they are ſaid not to be defiled with women, for they are virgins.

The meaning is this, they were not defiled in their ſouls with idolatry, in worſhipping of idols and falſe gods;

For idolatrous men are called *Whores*, and who ever worſhippeth images, or falſe gods, may be ſaid to go a whoring after ſtrange gods, and ſo comes to be guilty of ſpiritual whoredom, and ſpiritual fornication, and ſo may be ſaid to be defiled with women, as the Scriptures doth in many places prove the truth of this Interpretation.

And as for their being Virgins, the meaning is this, they were

not

not tainted with the idolatrous worship of the Nations set up by those Beasts aforesaid, that they were as pure in their souls from idolatry, as a virgin is from knowing of man:

For as a virgin is not defiled with man, so were these Saints not defiled with idols and images,

Which idols and images are called in the spiritual, *Women*; for they follow the Lamb whithersoever he goeth: that is, they followed him in the Worship of the Gospel, notwithstanding that great idolatry and persecution there was in the time while the Apostles Commission did last, which was a matter of three hundred years.

And they are called *the first fruits unto God.*

Observe: They are called the first fruits unto God, because they were of the Jews Seed, whom God made a Covenant with that they should worship him, as *Moses* should direct them.

And these hundred forty and four thousand who were redeemed by their faith and obedience to the Gospel in the Apostles Commission, I say these were of the Jews, as I said before, therefore called *the first fruits unto God.*

For the believing Gentiles are not called the first fruits unto God, because God chose the Jews Church first.

Therefore the believing Jews are called by the Spirit in *John*, *the first fruits unto God.*

And these being preserved in their spirits from defiling themselves with idols, they are said *in their mouth was found no guile, for they are without fault before the Throne of God.*

That is, they were not guilty of worshipping of false gods, and so not defiled with women: but worshipped Christ in the way as he gave his Apostles to establish, as aforesaid.

And in the sixth verse, *John* saw in his vision *another Angel flie in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.*

This Angel *John* saw flie in the midst of heaven, having the everlasting Gospel to preach, I declare it was *Peter*, he being the Head-Apostle to whom Christ committed the preaching of the Gospel unto, and to whom Christ committed the keyes of heaven, and of hell: and upon *Peters* Faith, Christ called *A Rock*, upon

which he would build his Church. Alſo I would have the Reader to minde, that Chriſt gave this power to all the twelve Apoſtles as well as to *Peter*.

For they all had their Commiſſion from Chriſt after he was aſcended, to preach the everlaſting Goſpel to all Nations that dwell upon the earth, according to that ſaying of Chriſt to his Apoſtles before he ſuffered death.

Who ſaid unto his Apoſtles whom he had choſe, *Go preach the Goſpel to every creature, or to all nations, and lo I will be with you to the end of the world, &c.*

Now this Goſpel was preached to all nations, according to the words of Chriſt in the time of the Apoſtles Commiſſion.

As may be read, *Acts 2, 5. And there dwelling at Jeruſalem Jews, devout men, out of every nation under heaven.*

Unto theſe Jews did *Peter* and the reſt of the Apoſtles, preach the Goſpel of Jeſus, they ſpeaking, though unlearned men, to every man in his own tongue, the wonderful things of God.

So that this Goſpel which the Apoſtles preached, it was carried to all Nations on the earth, as you may read *Acts 2.* beginning at the ſeventh verſe.

And as for the everlaſting Goſpel being preached to every nation, and kinred, and tongue, and people, it was preached at that time aforeſaid, and at other times.

For Jew and Gentile doth include all nations, kinred, tongues, and people.

And *Paul* being choſen of Chriſt to preach the everlaſting Goſpel unto the Gentiles, he was made one with the reſt of the Apoſtles in the Commiſſion of the Goſpel.

So that *Peter* he being the Apoſtle of the Jews, and *Paul* being the Apoſtle of the Gentiles, they both preaching one everlaſting Goſpel, ſo counted by the Spirit in *John* but one Angel flying in the midſt of heaven, having the everlaſting Goſpel to preach.

Therefore minde, though there were Apoſtles beſides *Paul*, and divers other Preachers of the Goſpel in the time of that Commiſſion, which did laſt a matter of three hundred years, as aforeſaid, yet they are all called by the revelation in *John*, but one Angel, becauſe they were all under one Commiſſion.

And *Peter* being the chief and head Apoſtle of the Commiſſion

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of the Gospel, I declare by revelation that he is called by *John* that Angel that he saw flie in the midst of heaven, having the everlasting Gospel to preach.

And this everlasting Gospel which was preached, it was Christ crucified unto death, and Christ risen again, and ascended up into glory in that same body he suffered death in.

And this was that Gospel the Angel did preach unto them that dwell on the earth.

This is also the everlasting Gospel which is preached to every nation, kindred, tongue, and people.

And according to the words of Christ when he was upon earth to his Apostles, the Gospel was preached to every nation on the earth by *Peter* and *Paul*, and the rest of the Apostles and Ministers ordained by them, and Christ was with them to the end of the world.

That was to the end of their Commission, which did last as aforesaid, a matter of three hundred years.

So that you whose understandings are enlightned in the knowledge of revelation and interpretation of Scripture, you may see what is meant by the Angel who had the everlasting Gospel to preach, and what the Gospel is, and when it was preached.

And to whom, and how Christ was with the preachers of it to the end of the world, *&c.*

CHAP. XLIII.

I Shall pass by the seventh Verse, there being no matter of concernment in it, but what is commonly known by all, who will confess they ought to fear God, and praise him that created or made the heavens, and the earth, and the sea, *&c.*

In the eighth Verse it is said, *And there followed another Angel, saying, Babylon is fallen, is fallen, that great City, because she made all nations drink of the wine of the wrath of her fornication.*

You that have the true light of Life in you, observe what this *Babylon* is that *John* prophesies of, or that he saw in his vision is fallen, is fallen, that great City.

Now what the Angel was that said so, or shewed it to *John*, I shall not speak of here, being of no great concernment to know.

But

But the great matter to know is, what is meant by this *Babylon* that is fallen, and what is meant by the great City, and the drinking the wine of the wrath of her fornication.

I would have the Reader observe, that there is a two-fold *Babylon*, the one in the History, and the other in the mystery; that is, one is a temporal, and the other a spiritual *Babylon*.

That is with relation to the Nation of the Jews, who were carried captive unto *Babylon*, and there to remaine the space of threescore and ten years captive in *Babylon*, before the fall of it, according to the prophesie of *Jeremiah*, and others of the prophets, as you may see *Jeremiah*. 25 11. concerning the Nations of *Judah* and *Israel* serving the King of *Babylon* seventy years.

So likewise *Jeremiah* and the rest of the Prophets, did prophesie of the down-fall of that temporal *Babylon*, in *Jeremiah* 25. 12, 13. concerning Gods punishing *Babylon* when those seventy years were accomplished, and the *Caldeans*, and will make it a perpetual desolation.

This *Babylon* here spoken of by the prophets, it was that temporal *Babylon* which the prophets saw would fall, and so it did when the time was accomplished.

But this *Babylon John* speaks of that is fallen, it is that spiritual mystery *Babylon* that is fallen.

He speaking with relation to the end of the world; For *John* did see by faith the end of the world to be ascertain, as the prophets did see by faith the down-fall of that temporal *Babylon*.

Also it is to be minded, that this mystery *Babylon* spoken of *Revelation*. 17.5. where is said, *And upon her head was a name written, Mystery, Babylon the great, the Mother of harlots, &c.*

This *Babylon* in the 14th chapter which *John* saith is fallen, is that mystery *Babylon* that is fallen in faiths account, as the temporal *Babylon* is.

Now this History or temporal *Babylon*, it was appointed of God to punish the nation of the Jews for their idolatry.

That is, they being so subject to it, when as they had a Law of Worship given them of God by *Moses*.

So that God gave them into the hands of the king of *Babylon* for a time, that they might see the extream abominations of the the Heathen, and how far they did exceed in idols in worshipping

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of false gods beyond the Israelites, so that the Israelites might drink of the wine of the wrath of her fornication.

That is, that the Nation of the Jews might be drunken with the worshipping of Idols, even as men are drunken with wine, and commit fornication in their spirits with the Idols and worship of *Babylon*, even as men commit fornication with women with their bodies, till they have hardly any strength of nature left in them.

So that this spiritual Idolatry and fornication in the mind with Idols and false worship, it becomes the wine of the wrath of her fornication.

That is, when wine, the strength of it, hath the upper hand in mans brain, so that he hath lost his senses, that man may be said to have the wrath of the wine in him.

And if the wrath of the wine should alwayes continue, that man would be fit for no business in this world at all, neither is he all the while the wrath or strength of the wine doth remain upon him.

So is it in the spiritual, who ever doth worship Idols and false gods, let it be in what forms or maner soever, they may be said to drink the wine of the wrath of her fornication.

Neither are those idolatrous people who are drunk with idols and false worship, fit for any service in the worship of the true God, untill the strength of that false worship be wrought out of the people.

For they be as drunk with spiritual fornication and false worship, as men are with wine and fornication in the natural, as aforesaid.

Observe! You may remember that I have said before, that there is two *Babylons* spoken of in Scriptures, a history or temporal *Babylon*, and a mystery, or spiritual *Babylon*, and both these *Babylons* in faiths account are fallen.

Therefore *John* speaks it twice over, because there is two *Babylons*, yet both included into one, because the spiritual *Babylon* is the last that is to fall, yet by the eye of faith he saw it is fallen.

Therefore saith he, *Babylon is fallen, is fallen, that great City.*

Now that *Babylon* where the Jews were carried captive, it was a great Citty, and many nations were drunk with the wine of her idolatrous fornication and worship, as aforesaid.

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Onely this is to be minded, that this *Babylon* in the temporal, it was appointed for the punishment of the Nation of the Jews, they being the chosen people of God to worship him, according to the Law of *Moses*,

So that this temporal *Babylon* it did belong only to those people that were under the Commission of *Moses* and the prophets, to be a punishment to them for their disobedience unto the worship of *Moses*, and the prophets.

For the prophets all complain of *Israels* declining and disobedience to the worship of *Moses*.

But this *Babylon John* speaks of here in the *Revelation*, it is that spiritual and mystery *Babylon* that is fallen.

This spiritual mystery *Babylon* it doth belong to the Commission of the Gospel, and what worship was set up by Christ and his Apostles, was to be obeyed at the time of their Commission.

But there was another form of Worship set up by those beasts aforesaid, who were Kings in great power, who commanded all nations to worship those idols and images that were set up by them.

So that all nations were made to drink the wine of this spiritual *Babylons* fornication, as they were of the other aforesaid.

Mind: it is called *spiritual Babylon*, because the worship set up by the aforesaid beasts, it was in opposition to the worship of the Gospel, the Gospel-worship being more spiritual, then the worship of the Law.

And as the Kings of *Babylon* did defie the God of *Israel*, and their Worship of the Law, so did these beasts in the Commission of the Gospel, defie the living Jesus, and the Worship set up by his Apostles.

And in this regard, this *Babylon John* speaketh of, may be said *to be a spiritual Babylon, who made all the nations of the earth to drink of the wine of the wrath of her fornication*.

And as certain as the other *Babylon* was destroyed with a perpetual destruction, when the seventy years was accomplished,

So will this *Babylon* aforesaid, be destroyed with an eternal destruction, when the time appointed of God is accomplished.

And as the Jews nation were under *Babylons* yoke, so were the Saints in the primitive time, or in the Commission of the Gospel under the yoke of persecution of this spiritual *Babylon*.

And

And this ſpiritual *Babylon* who made all nations drunk with ſpiritual fornication, in worſhipping of Idols, and Images as aforeſaid, is that great City *Babylon*: is called *a great City*, becauſe ſhe made all nations to become idolatrous.

For when a man doth bow down and ſubmit to worſhip any idol, Image, or form of worſhip that is falſe, it not being ſet up by command from God, he may be ſaid to drink of the cup of ſpiritual fornication.

More might be ſaid of this thing, but I ſhall have occaſion to ſpeak of it hereafter; onely this is to be minded here, that the Saints in all this time of the Commiſſion of the Apoſtles, did not drink of the cup of fornication.

That is, they were not pollured with worſhipping of idols and images, or any falſe worſhip, but did cleave cloſe to the faith and worſhip of Jeſus.

I mean thoſe that did truly believe the Apoſtles doctrine, and thoſe that were converted by it in the time of their Commiſſion, their Worſhip differing in every thing from the worſhip of the whore of *Babylon*.

Even as the worſhip of the Jews did differ from that great City, the whore of that *Babylon*, as aforeſaid.

This is the true interpretation of the great City, the ſpiritual *Babylon*, *who made all nations drink of the wine of the wrath of her fornication*.

As you may ſee in the ninth verſe, *And the third Angel followed them, ſaying with a loud voice, If any man worſhip his Image, and receive the mark in his forehead, or in his hand*, in the tenth verſe, *the ſame ſhall drink of the wine of the wrath of God, &c.*

So that none of the Saints after they truely believed, did worſhip the Beaſt, nor his Image, nor practice that manner of worſhip that was ſet up by the power of the beaſt.

Neither did they receive his mark, neither in their foreheads, nor right hands.

That is, they did not ſubmit to his worſhip neither willingly nor unwillingly, ſo that the Saints did not drink of the wine of her fornication at all, in that they did not worſhip any idols, images, or forms of falſe worſhip which was ſet up by this great City, the ſpiritual whore of *Babylon*.

Whose torment is expressed in the verses following, both she, and all those that drunk of her cup of fornication, and received the mark.

But I shall pass by those verses which speaketh of that, there being more sayings hereafter that speaks much of the torments of the whore of *Babylon*, and those she committed whoredom with.

Therefore I shall pass by that, and two verses more, there being little matter in them, but what is commonly known by all, so I shall proceed to the fourteenth verse.

CHAP. XLIV.

And I looked, and behold a white cloud, and upon the cloud one sate like unto the Son of Man, having on his head a golden Crown, and in his hand a sharp sicle.

This Son of Man *John* saw sit upon the white cloud, I declare it was no other but Christ the onely God, though said by *John* to like unto the Son of Man.

He may well be said to be like unto the Son of Man, because he be is the Son of Man, for he called himself so.

For saith he, when he was on earth, the Son of Man must be betrayed into the hands of sinners, meaning himself.

And other places in Scripture, where he calls himself the Son of Man.

Now to know why Christ called himself the Son of Man, he being the Son of God, nay God himself, it will be worth the unfolding of this mystery.

To this I say, he calls himself the Son of Man, because he took upon him the nature of Man, in the womb of *Mary* the virgin.

That is, he gained the Godhead nature, and Manhood together, in the womb of *Mary* the Virgin, and there cloathed the Godhead nature with pure humane flesh.

So that he, when he was born into this world, was perfect God and Man, according to that saying *Isaiah* the nineth, *To us a childe is born, to us a Son is given, he shall be called the mighty God, the everlasting Father*, with other titles of the divine Godhead, yet a childe, a perfect man childe, born of a Virgin.

And she conceived in her womb by the Holy Ghost, that is, by the

the holy God, ſo the Virgin ſhe being the Mother that bare Jeſus, and brought him forth into this world, as other children are brought forth into this world.

In this regard he did call himſelf, and is called by the Spirit, the Son of Man.

For he taking the nature of Man upon him, and being born of a Virgin, he may call himſelf the Son of Man.

That is, he is the Son of Man but by the Mothers ſide, but not by the Fathers ſide.

For by the Fathers ſide, he called himſelf the Son of God, and ſo he was, yea, he was God himſelf.

The parrallel is much like unto *Cain* and *Abel*, they were both brothers by the mothers ſide, but not by the father.

For they had two ſeveral fathers: *Adam* was the father of righteous *Abel*, and the ſerpent-angel was the father of curſed *Cain*, as the Scripture doth plainly prove, if underſtood by the Reader.

For it is not written no where in Scripture, that *Adam* begot *Cain*.

Yet notwithſtanding *Eve* was the mother of them both, and ſo *Cain* and *Abel* were brothers by the Mothers ſide, but not by the Fathers ſide.

So likewiſe Chriſt was the Son of God, nay God himſelf by the Fathers ſide, but by the Mothers ſide he was the Son of Man.

And in this ſenſe he called himſelf *The Son of Man*.

And this Son of Man is that Son of Man *John* looked and ſaw *ſit upon a white cloud, having on his head a golden crown, and in his hand a ſharp ſicle.*

This cloud he ſate upon, it was that cloud the Apoſtles ſpeaks of, *Hebr.* 12. *Wherefore ſeeing we alſo are encompaſſed about with ſo great a cloud of witneſſes.*

Now what this cloud is, it is expreſſed in the eleventh chapter, concerning the faith of the Patriarchs and Prophets, and Saints, who had the righteouſneſs of faith in them, beginning at righteous *Abel*, *Enoch*, *Noah*, *Abraham*, *Iſaac*, *Joſeph*, *Moſes*, *David*, *Samuel*, and the Prophets, with other Saints who ſuffered wonderful ſtrange deaths for their Faith.

Theſe, and many more were that cloud the Son of Man ſate upon, they all expecting by faith Gods coming in fleſh, they being afar off.

That is, their faith in them was ſatisfied that he would come, though it was many hundred years after they were dead; the apoſtles and ſaints afterwards were witneſſes that the Son of Man was riſen from the dead.

So that their faith was a cloud of witneſſes alſo, and the faith of *Abraham*, *Iſaac*, and *Jacob*, the Prophets, Apoſtles and Saints, it was that cloud the Son of Man did ſit upon.

It is called *a white cloud* by the Spirit, becauſe they were never defiled with the fornication of Idols.

But worſhipped the true God according to the Law of *Moſes*, and according to the faith of Jeſus, or the Goſpel, they not receiving the mark of the beaſt, neither in the forehead, nor in the hand.

That is, they were not defiled with worſhipping of any Images, Idols or falſe gods whatſoever, and in this regard they may be called *a white cloud*: and this is that white cloud the Son of Man, even Jeſus the onely God, doth ſit upon.

As the whore in another caſe is ſaid to ſit upon many waters, which I ſhall have an occaſion to ſpeak of when I come to it.

And as for that golden Crown that was upon his head, I declare it was that honor and glory which the Prophets, Apoſtles and Saints do attribute unto him, as he is a Redeemer.

The work of redemption being wrought by him as he was a man, he being in the form of a ſervant, ſo that all the redeemed ones who are ſenſible of their redemption, they do praiſe and magnifie the man Jeſus, the only God, for his great love towards them, in that they had faith to receive the benefit of his death.

And this honor, glory, and praiſe which is attributed unto the man Jeſus, by his Prophets, Apoſtles, and Saints, is that golden Crown upon his head, and in his hand a ſharp ſicle.

Now this ſharp ſicle in his hand, it ſignifies his great power, that when the end of the world ſhall be, that he will ſend his Angels to reap the world, even as Reapers doth corn when the harveſt is ripe.

So when the worlds ſins are ripe, the harveſt will be; and much like unto a maſter of the harveſt of Corn, he will thruſt in his ſicle firſt, then all his ſervants, until the harveſt is reaped.

So is it with him that ſate under the white cloud, when the time is accompliſhed, and the harveſt ripe, he will thruſt in his ſicle firſt,

and

and then all his ſervants, the Angels, ſhall fall to reaping the harveſt of this world.

And ſhall thruſt in their ſicles, and reap until all be cut down, that is, Chriſt ſhall come in the clouds of heaven, with all his holy Angels to deſtroy this world for ever.

Then will he thruſt in his ſicle indeed: and this is the meaning of the ſicle in his hand.

And thoſe Angels that cryed to him, that ſate upon the cloud to thruſt in the ſicle, are the holy Angels aforeſaid, that muſt help to reap the world, for they have ſicles alſo.

That is, the Angels have power from Chriſt to deſtroy, and cut down this wicked world when their ſins are at the full, then are they ripe, fit to be deſtroyed, even as the temporal *Babylon* was, when their ſins was ripe, as in *Joel* the 3. 13. verſe, *Put you in the ſicle, for the harveſt is ripe, come get you down, for the preſs is full, the fats overflow, for the wickedneſs is great.*

The Prophet *Joel* ſpake this in relation to the reaping of *Babylon*, the enemies of the Jews, that after the ſeventy years captivity of *Iſrael*, their enemies ſins of cruel uſage was at the full, or ripe.

So that now the ſicle, that is, the power of the ſword temporal, muſt utterly deſtroy *Babylon* the Jews enemies, or reap it, for the harveſt of their ſins and cruelties were fully ripe.

And the preſs was full, that is, their bodies were ſo full of wickedneſs and cruelty, that they did overflow with wickedneſs, their wickedneſs was ſo great.

So will it be with this ſpiritual *Babylon*, when the harveſt is ripe; for this ſpiritual *Babylon* is ſo full of idolatry, of idols, images, and worſhipping falſe gods, and perſecution of the Saints,

That the preſs is full, that is, their bodies are ſo full of ſpiritual wickedneſs, or ſpiritual fornication, and perſecution for conſcience ſake, as aforeſaid, that their wickedneſs doth overflow even as the aforeſaid *Babylon* did.

So that in the account of the ſpirit of faith, this ſpiritual *Babylon* is as really deſtroyed and reaped, their ſins being ripe, as the other *Babylon* was.

And as the ſicle was thruſt into them that they were deſtroyed, and reaped, ſo will it be with this, as in the nineteenth verſe of this

chapter.

chapter, *And the Angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.*

The earth signifies the people, and the vine of the earth signifies the wicked idolatrous worship of the people: and the great wine-press of the wrath of God signifies that eternal death, and destruction upon all idolatrous people, who worship false gods.

This eternal or second death is the great wine-press of the wrath of God, and in the twentieth verse of this Chapter it is said, *And the wine-press was troden without the City, and blood came out of the wine-press, even unto the horse bridles, by the space of a thousand and six hundred furlongs.*

The meaning is this, the wine-press was troden without the City, that is, the destruction of the enemies of *Judah* and *Israel* it was without the City of *Jerusalem*, so will the eternal destruction of all idolaters at the end of the world be without the City, *New-Jerusalem.*

That is, none of the Seed of Faith who are the holy City, in the spiritual, shall see their destruction.

For blood shall come out of the wine-press, even to the horse bridles: the blood signifies the extream torment, it being for ever.

The wine-press signifies the great wrath of God, pressing their souls for their wickedness to eternity.

Unto the horse bridles signifies the extream fulness of wickedness, so that the wrath of God might walk in their souls, even as an horse may do thorow blood, even up to his bridle.

For Gods wrath will be as many horses to crush and trample his enemies under feet, so that their miseries may break forth as blood for Gods horses, that is, his vengeance, to walk thorow to eternity.

As for the space of a thousand and six hundred furlongs, that signifies a great space and distance from the City of God, that is from the spiritual City of God, to wit, the true believers.

So that this spiritual mystery *Babylon*, who made all nations drink of the wine of the wrath of her fornication, as aforesaid,

I say she must undergo the wrath of God, and be troden without the spiritual City, the Seed of Faith both Jew and Gentile, being called that holy City, even as the other *Babylon* was troden and destroyed without the City of *Jerusalem.*

Which was many miles off *Jerusalem*: thus in short I have given

the

the interpretation of the most things of concernment, in the fourteenth Chapter.

CHAP. XLV.

CHapter the fifteenth in the first verse, John *saw another sign in heaven, great and marvellous, seven Angels having the seven last Plagues, for in them is filled up the wrath of God.*

This great and marvellous sign that *John* saw in heaven, it was those Plagues or wrath of God, that was to be poured out upon this spiritual *Babylon*, and those beasts, and nations, and people, who did drink of the cup of her fornication of idolatry; which is more explained in the sixteenth Chapter.

Also *John* saith, *he saw another sign, great and marvellous.*

It is said to be another sign, because he spake in the chapter before much of that temporal *Babylon*, with the Plagues and fall of it.

But in this fifteenth chapter these Plagues hath relation onely to this mystery *Babylon*, therefore said to be another sign in heaven, great and marvellous.

It is great and marvellous indeed, for he saw the utter destruction and end of the world, therefore calls them the seven last Plagues before upon the other *Babylon*.

But these seven Plagues, are the last Plagues that are to be poured out upon the earth, therefore called by the Spirit *marvellous*, because the whole wrath or final wrath of God, is filled up or finished upon the whore, beast, false prophets, and all idolatrous persons in the world.

And this is to be executed by seven Angels, that is, these seven holy Angels have Commission from God, to pour out those seven last Plagues in a suitableness or likeness to those Plagues that was poured out upon *Egypt*, as will appear in the next chapter.

In the second verse, John *saw as it were a Sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the numbers of his name, stand on the Sea of glass, having the harps of God.*

The Reader may remember that I have shewed before, when I treated upon the fourth Chapter of the *Revelation*, that there is a Chrystal Sea like unto glass, or Chrystal waters in heaven above the

Stars,

Stars, as really as there is Sea of waters here upon the earth, and as certain as ships and other vessels can, and do swim, or glide upon the Sea and waters here below.

So may spiritual bodies stand or walk upon the Sea of glass in heaven above the Stars.

And this Sea of glass is mingled with fire, it is said to be mingled with fire, to signifie the purity of it the more, because fire is that which purifies more then any thing but water.

Therefore the spirit of God is compared to fire, and to water, as Christ shall baptize with the Holy Ghost, and with fire, and Christ will give every true believer water of Life, so that as the Spirit of God, the operation of it, is compared to fire and to water, those two being the purifying things upon earth.

So likewise this Sea of glass mingled with fire, which *John* saw in heaven, it was that Chrystal Sea, or Chrystal waters like unto clear glass.

Which was before the Throne of God, as in the 4th. of the *Revelation*, aforesaid, *And* John *saw all them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the Sea of Glass, having the harps of God.*

That is, the Saints of God who by their patient suffering, they got the victory over the beast; for faith and patience will conquer the greatest enemies in the world, both within a man, and without a man.

And this faith and patience in the Saints, in the second Commission,

Was that which kept them from worshipping of idols, images, or submitting any ways to that false worship set up by the beast.

And in this regard the Saints may be said, to get victory over the beast, his image, mark, and name.

Which things I have opened before, onely this is to be minded by the way, that the Saints that getteth this victory over all false worship, they shall have spiritual bodies, that shall be capable to stand upon the Sea of glass in heaven, even upon that Chrystal Sea, which is round about the throne of God.

Even as men do stand upon ships upon the Sea of this world, as aforesaid.

Observe: if there be such power in faith in bodies that are mortal,

tal, as to make them to walk upon the waters, as in Chriſt, and in *Peter*, who walked in thoſe bodies of fleſh upon the waters, how much more ſhall thoſe whoſe faith is become a fiery glory which hath ſpiritualized the whole body?

That is, it is a ſpiritual body capable to ſtand upon the Sea of glaſs in heaven, as our earthly bodies are upon the firmeſt earth here below.

And thoſe Saints that ſtand upon this chryſtal Sea of glaſs, theſe have the harps of God. Now what is meant by the harps I have ſhewed before.

And in the third verſe, theſe that ſtood upon the Sea of glaſs, having the harps of God, *they ſing the Song of Moſes, and the Song of the Lamb*, which two Songs I have opened before.

Now what the words of the Song of *Moſes*, and the Song of the Lamb are, ſome of them are ſet down in the third and fourth verſes.

And thoſe that ſtood upon the Sea of glaſs with the harps of God, did ſing theſe two Songs in thoſe words aforeſaid.

Their tongues being the harps of God to ſound forth his praiſe and glory for his great mercies towards them.

There is nothing elſe of any great concernment to know in this Chapter, but what I ſhall have occaſion to ſpeak of in the chapters following, therefore I ſhall ſay no more, nor interpret no more of this fifteenth Chapter.

CHAP. XLVI.

IN the ſixteenth Chapter and the firſt verſe, *John heard a great voice out of the Temple, ſaying to the ſeven Angels, Go your ways and pour out the Vials of the wrath of God upon the earth.*

Theſe ſeven Angels are to pour out the ſeven laſt Plagues upon the earth, they are called *ſeven Angels*, becauſe of thoſe ſeven ſeveral Plagues that are to be poured out upon the earth in the laſt dayes.

Theſe Angels who had the ſeven laſt Plagues to pour out upon the earth, they were of the holy Angels; but whether they were juſt ſeven, more or leſs, is not much material.

But becauſe the Plagues are counted but into ſeven, therefore called *ſeven Angels who poured out their Vials of the wrath of God*, which

wrath of God are thoſe ſeven Plagues, when as one or two Angels might at the command of God pour out all thoſe ſeven vials.

But this Book of the *Revelation* of *John* doth ſpeak much of ſeven: And 1. of the ſeven Spirits of God before the Throne. 2. of ſeven Angels of the Churches of *Aſia*, and of the ſeven Churches themſelves.

Alſo he ſpeaks of a Lamb with ſeven horns, and ſeven eyes, and a beaſt with ſeven heads, and now of ſeven Angels, and ſeven vials, and ſeven plagues.

So that this Book of the *Revelation* doth ſpeak much upon ſeven, which ſometimes them ſeven ſpoken of, were but one, as I have ſhewed before.

Yet they may be called ſeven, in relation to thoſe ſeven ſeveral operations or works they do.

Likewiſe I would have the Reader minde, that theſe ſeven vials of the wrath of God, that are to be poured out by theſe ſeven Angels, they have relation unto thoſe plagues of *Egypt* that was poured out by *Moſes* the Angel of the Covenant of the Law.

Which Nation of the Jews was called *the Temple of God*, for God had eſtabliſhed his worſhip of the Law in, and upon them.

And the voice of God to *Moſes* the Angel of the Covenant of the Law, commanded him to pour out the vials of his wrath upon *Egypt*, which was done accordingly.

Alſo we read in Scriptures, of ſeveral of the holy Angels that poured out vials of the wrath of God, as well as *Moſes* the Angel of the Law.

As thoſe two Angels that came to *Lot*, poured out the vial of Gods wrath upon *Sodom*, and burnt it to aſhes.

Likewiſe the Angel of the Lord deſtroyed threeſcore thouſand people of the plague, for *Davids* ſin in numbring the people.

Likewiſe the Angel of the Lord ſlew fourſcore thouſand men in one night of the King of *Aſſyria's* hoſt, according to the words of the prophet *Iſaiah*.

With many other examples in Scripture, that Angels did pour out the vials of Gods wrath upon the earth in former times.

But theſe ſeven Angels, and the ſeven plagues that are to be poured out upon the earth, I ſay the meaning of *John* was, that they ſhould be poured out upon thoſe wicked beaſts and falſe preachers,

chers, or falſe prophets, who ſet up a falſe worſhip, and all falſe worſhippers ever ſince that day that Chriſt entered into the Miniſtery, or ſince the time that the Apoſtles received their Commiſſion, as in *Acts* 2.

My meaning is this, that ever ſince the Apoſtles had thoſe cloven tongues ſate upon them, as of fire; for then began people to worſhip Chriſt according to the Apoſtles directions, who had their Commiſſion from Chriſt.

Now what worſhip hath been ſet up ſince by Kings or Head-Magiſtrates, who had no Commiſſion from God, they are called by the Spirit *evil beaſts, falſe prophets, falſe preachers, and falſe worſhip.*

And thoſe ſeven Angels poured out their ſeven plagues upon thoſe ſuperſtitious and idolatrous people, who have drunk of the wine of the fornication of idolatry, in worſhipping falſe gods or idols ever ſince the Worſhip of the Goſpel was ſet up by the Apoſtles of Chriſt.

I declare that theſe ſeven laſt plagues are to be poured out upon the enemies of the Goſpel of Jeſus, he being the Angel of the New Covenant of Faith, and Chriſt dwelling in their hearts by faith, ſo that the true Believers of the Goſpel are called by the Spirit *The Temple of God.*

And this great voice which *John* heard out of the Temple, was no other but the voice of Chriſt who gave charge unto his Angels to pour out the ſeven vials of his wrath, which are ſeven plagues, upon the earth.

That is, upon wicked, idolatrous people, who worſhip idols, images, and falſe gods ſince the Apoſtles Commiſſion.

Even ſuch like plagues as *Moſes* the Angel of the Law, and other Angels did pour out upon *Egypt*, and upon other wicked and ungodly men, as aforeſaid.

Let the Reader obſerve, and he may ſee that theſe laſt plagues that are poured out upon the beaſt, his image, and thoſe that receive the mark, and the number of his name.

That is, upon all idolatrous people, they are much like unto thoſe plagues of *Egypt*, as aforeſaid, as you may perceive in the ſeven vials pouring out thoſe ſeven plagues.

In the ſecond verſe, *The firſt went and poured out his viel upon the*

earth, and there fell a noiſom and grievous ſore upon the men, which had the mark of the beaſt, and upon them which worſhipped his image.

This Plague the firſt Angel poured out, it was upon thoſe people that received the mark of the beaſt, and thoſe which did worſhip his image.

Even the ſame Plague was poured out upon the ſervants, and inhabitants of *Egypt*, for their wicked oppreſſion of *Iſrael*, they had grievous ſores upon them, as you may ſee, *Exodus* 9. 10, and 11 verſes.

The ſores were ſo grievous upon the Egyptians, and upon the Magicians, that they could not ſtand before Moſes, *for the boyls were upon the Magicians, both upon man, and beaſt.*

So in like manner is the Plague poured out upon the enemies of the worſhip of the Goſpel of Jeſus.

Verſe the third, *And the ſecond Angel poured out his vial upon the ſea, and it became as the blood of a dead man: and every living ſoul died in the ſea.*

This ſecond Angel poured out his vial, and the Plague this Angel poured out, it was much like to the Plague *Moſes* poured out upon *Egypt*.

As you may ſee *Exodus* the 7. and the 17. how the rod in *Moſes* hand ſmote upon the waters that were in the rivers, and they became blood, or was turned into blood.

And in the 18. verſe, *And the fiſh that is in the river ſhall die, and the river ſhall ſtink, and the Egyptians ſhall loath to drink of the water of the river.*

So in like manner will God pour out this vial of wrath upon the ſea, that is, upon all the rivers and fountains of water, which is for the comfort, ſatisfaction, and quenching the thirſt of man and all other creatures.

For the vial being poured out upon the Sea, the Sea doth imploy all manner of waters whatſoever.

And as this plague was poured out upon *Egypt* at the firſt, when *Moſes* had his Commiſſion from God to gather *Iſrael* out of *Egypt*, So in the end of the world, when Chriſt ſhall gather his elect together, that is, the wheat from the tares.

This vial of his wrath ſhall be poured out upon the Sea, as really as it was poured out upon *Egypt* by *Moſes*, as aforeſaid.

And

And every creature in the Sea, both man, and beast, fish, and fowl shall die, even as they did in *Egypt*.

CHAP. XLVII.

AND verse the fourth, *The third Angel poured out his Vial upon the rivers and fountains of waters, and they became blood.*

The meaning is this, that as the Egyptians rivers and fountains of waters were turned to blood by *Moses*, so that the Egyptians could not drink of the waters of the rivers, for they did loath to drink of them.

So likewise this Vial the third Angel poured out, it was the wrath of God upon the fountain and river of water that is in every man.

For every man hath motions of peace, and refreshing of minde that doth arise in his heart from the seed of reason, the root which doth send forth refreshing thoughts, motions and actions.

Many times the seed of reason doth this, which is as a river of water to refresh the soul of man.

But when evil thoughts, motions, and actions, do arise out of the heart, it causeth fear, wrath, and torment of soul, both of the punishment of the Law here in this life, and the punishment of eternal damnation hereafter.

So that the rivers and fountains of waters that doth flow out of the hearts of men and women, they are turned into blood.

That is, as I said before, the motions, thoughts, and actions, which did arise out of the heart that yielded peace to the minde, they were as water to refresh the heart of man, even as water doth quench the thirst of nature, both of man and beast.

But when these waters of the soul be turned to blood, there is nothing but thoughts of fear, motions of wrath, and fear of eternal death.

So that the soul of man is loth, or doth loath to drink of those thoughts, motions, and actions which are turned to blood, that is, to wrath, and fear of eternal damnation.

But drink they must of the wine of the wrath of God, for they have made the Saints to drink of the wine and wrath of their persecution, for not worshipping the beast nor his image, nor receiving his mark.

Though I ſpeak of all men and women in general, becauſe all people have a river of water in their hearts, but all rivers are not turned to blood.

But the meaning is, all thoſe people who worſhip the beaſt & his image, who receive the mark of his name, or the number of his names, theſe things includes both the beaſt, and all falſe worſhips, and falſe worſhippers; ſince Chriſt gave the Commiſſion of the Goſpel to his Apoſtles.

And as *Moſes* poured out that Plague of turning the natural rivers and fountains of water of *Egypt* to blood, at the firſt coming into his Commiſſion of the Law.

So likewiſe will Chriſt pour out his vial of wrath upon the ſpirits of men and women, and turn the waters of their ſouls to blood, as aforeſaid, and this will be executed at the latter end of the world, which end will be as certain as the beginning was by *Moſes*.

Therefore *John* by the ſpirit of *Revelation*, *ſaw theſe vials poured out upon the beaſt, and his ſeat, and upon his image, and upon thoſe that had his mark, name, or number of his name*, as aforeſaid.

For it is the nature of true faith to ſee things afar off, or at a diſtance as near at hand, or in preſent being.

So that this vial of Gods wrath, which the third Angel poured out upon the rivers, and fountains of waters, I declare it is meant upon the ſouls, that is, upon the peace of the ſouls of thoſe wicked beaſts, or Head-Magiſtrates who ſet up images, idols, and forms of falſe worſhip, and cauſe the people ſo to do.

And all thoſe people that do bow down to this worſhip, they receive the mark of the beaſt, or the name of the beaſt, or the number of his name, upon all theſe their ſouls is this vial poured out upon.

That is, upon the peace of all their ſouls, which peace is called by the Spirit, *rivers and fountains of waters*,

And upon theſe rivers and fountains of waters, the Angel doth pour out his vial, and turn the waters of idolatrous men and womens ſouls to blood.

For this the Reader is to minde, that there is motions that doth run in the minde of man, as the waters doth in a river or ſpring.

And theſe motions doth cool or ſatisfie the ſoul of man, as water doth when men are athirſt:

As

As the rich man Christ ſpeaks of, who being in hell deſired one drop of cold water to cool his tongue, that is, one motion of peace or hope of deliverance out of this heat;

For if there could but one motion of peace ariſe out of the heart of one being in hell, it would be that drop of cold water to cool the tongue of the ſoul.

But theſe waters being turned to blood by the vial of Gods wrath being poured upon it, no waters can ariſe.

That is, no peace can ſpring from the ſouls of men and women, who have this vial poured out upon them, that is, who have the waters of their ſouls turned to blood, that is, to wrath, torment, and the fear of eternal damnation.

And becauſe the Reader may know, that the motions of peace in a mans minde, may be called *a river of water*, you may minde the words of Chriſt, where he ſaith, *He that believeth in me, out of his belly ſhall flow rivers of living water.*

So likewiſe Chriſt ſaid to the woman of *Samaria*, *If thou hadſt asked me, I would have given the Water of Life:* it ſhould have been a Well ſpringing up unto eternal life.

Theſe waters flow from the Seed of Faith in the ſoul of men and women: theſe are not thoſe waters that are turned to blood.

But there are waters that proceed from the ſeed of Reaſon in the heart of men and women, which are motions of natural peace that doth ariſe from the ſeed of Reaſon in man, and theſe are thoſe waters that are turned to blood by the pouring out of the vial of Gods wrath upon them, as will appear by Scripture.

As firſt, the waters of *Cains* ſoul was turned to blood for killing his brother *Abel*.

2. The waters of curſed *Cham*, his ſoul was turned to blood for uncovering his fathers nakedneſs, in that he procured the curſe of his father, and *Cain* had more torment upon his ſoul than he could bear.

3. The waters of *Eſau's* ſoul was turned to blood, for deſpiſing his Birth-right.

4. The waters of King *Saul's* ſoul was turned into blood, for diſobeying the Commandment of the Lord, in that it cauſed him to enquire of a Witch.

Theſe being all of them the ſeed of Reaſon, and the waters, that

is,

is, the motions of peace that did arise from that Seed, as you may read that *Saul* had many, or much peace, for he was called *Saul amongst the Prophets.*

And further it is said, *that the good Spirit of the Lord departed from him, and an evil spirit from the Lord was sent unto him.*

That is, the motions of peace departed from him, and the motions of fear and horror was sent unto him.

That is, the waters of his soul were turned to blood, and so will it be not onely with these afore-mentioned, but with all the seed of the serpent who rebel against God, and that worship false gods, as these beasts, and all those that receive his mark.

So that to conclude, this vial of Gods wrath of turning the rivers and fountains of waters to blood, it hath relation to all wicked Kings and Head-Magistrates, who are called by the Spirit *Beasts*; and all those that receive the mark in the fore-head, or right hand, or his name, or the number of his name.

For the mark, name, and number of his name, doth include all false worshippers, or idolaters whatsoever.

So that this plague which is poured out by the third Angel upon the rivers and fountains of waters, it is upon all those peoples souls aforesaid.

So that no motion of peace could arise in their souls, not to eternity, this being one of the last vials of Gods wrath, which he will pour out upon this wicked, unbelieving, persecuting, idolatrous world.

Turning the waters of their souls to blood, that is, all their peace shall be turned to fear, horror, and torment for ever and ever. So much for the fourth verse, and the third vial.

CHAP. XLVIII.

IN the fifth verse, *And I heard the Angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.*

Verse 6. *For they have shed the blood of Saints and Prophets, and thou hast given them blood to drink: for they are worthy.*

This Angel of the waters, is the same Angel that poured out his vial upon the waters aforesaid.

And

And the Angel giveth thanks unto Christ the onely God, because he hath judged thus

That is, because he hath poured out the vial of his wrath upon all persecuting devils, and worshippers of devils.

For those that persecute, and those that worship idols, are all one, for they all help to shed the blood of Saints and Prophets, so that Saints and Prophets are forced to drink of the wine of the wrath of their fornication, in that they shed their blood, because they will not worship devils, as they do.

So in like manner God doth make them to drink of the wine of his wrath, in that he gives them blood to drink.

That is, they have their own blood to drink, for they are worthy, and their own blood is nothing else but the wrath of God working in their souls, which turns all the motions of their minds into blood, so that they have nothing to drink, but the blood of their own souls.

For as they drunk the blood of Saints and Prophets, in that they shed their blood with delight, because they would not bow down to their worship.

So now they having no more Saints blood to drink, they must now drink their own blood, for they are worthy.

For look what measure the seed of reason hath mete to the Seed of Faith, the same shall be mered to them again.

For as they have drunk the blood of Saints, and the blood of Prophets, so God will give them their own blood to drink to eternity.

And this is righteous judgement in God, as the Angel that came out from the altar doth say, as in the seventh verse, *&c.*

Verse the eighth, *And the fourth Angel poured out his vial upon the Sun, and power was given unto him to scorch men with fire.*

Verse the nineth, *And men were scorched with great heat, and blasphemed the Name of God, which hath power over these Plagues, and they repented not to give him glory.*

This fourth Angel poured out his vial upon the Sun: I would have the Reader to mind, that this vial that is poured out upon the Sun,

It hath relation to that Plague the two Angels that came to *Lot*, did pour out upon *Sodom* and *Gomorrah*.

And as there was a total destruction of those two Cities, and the inhabitants thereof, by the fire that came from the Sun at the word of the Lord.

So that these two Angels that came to *Lot*, they may be said to pour out their vial upon the Sun, in that they did cause the Sun to burn up those two Cities, with all the people, cattel, and every thing else in them.

For the destruction of *Sodom* and *Gomorrah* by fire, it was onely to signifie that the destruction of the world at the end of time, shall be burnt up by fire, as *Sodom* and *Gomorrah* was.

And that the Angel of the Lord by vertue of his Commission, shall pour out his vial of Gods wrath upon the Sun, that is, the Angel shall cause or command the Sun to give forth its heat, that shall set the element on fire.

So that all wicked, idolatrous men and women, shall be burnt with fire as *Sodom* was, for their wicked unnatural lusts.

For God will punish idolaters, with the same punishment as the people of *Sodom*, who committed such things as is unnatural, for *Sodom* and *Gomorrah* being burnt with fire, it was an example onely to shew what God will do at the end of time, unto this wicked unbelieving world, he will overthrow it, even as he did the Cities of *Sodom* and *Gomorrah*.

And because the Reader may see, that the vial of Gods wrath was poured out upon the Sun, to execute his wrath upon *Sodom*, in that the Sun burnt up those two Cities, and the people thereof, see *Gen.* 19. 23, 24 verses, it is said, *The Sun was risen upon the earth, when Lot entered into Zoar.*

That is, the Sun was the captain or head governor of that fire and brimstone, that was rained down from heaven upon *Sodom* and *Gomorrah*.

So that Gods wrath was poured out upon the Sun, that the Sun might pour it out upon *Sodom*.

For when the Sun was risen upon the earth, that is, when the original or captain of all fire did arise on the earth, it commands brimstone and fire to rain down upon those two Cities.

Even as a General of an Army doth command his men to fall on upon his enemies.

For the Sun is appointed of God, to be the chief Governor of the

the hoſt of heaven, that is, the ſtarry heavens, ſo that God commanding the Sun to give forth its heat beyond its uſual courſe, as he did to *Hezekiah*, to make the Sun go ten degrees backwards.

So that the Sun is obedient to Gods command, and if God doth give an Angel a Commiſſion to command the Sun to give forth its heat, and to burn, and conſume a People, City, or Nation, then it may be ſaid, that the Angel poured out his vial upon the Sun.

Thus it was with *Sodom* and *Gomorrah*, the Angel poured the vial of Gods wrath upon the Sun.

And the Sun poured it out upon the Cities of *Sodom* and *Gomorrah*, in that it cauſed fire and brimſtone to rain down upon them, until they were utterly conſumed.

So in like manner, will this Angel pour out his vial upon the Sun at the end of time, and the Sun ſhall do by the wicked as aforeſaid, as the Sun did by *Sodom* and *Gomorrah*.

For that was, as I ſaid before, onely to ſignifie what will be done at the end of time.

Yet *John* in his viſion ſaw the thing done, that is, according to his faith it is done, for faith admits of no time but what is preſent.

But this I would have the Reader to minde, though there will be deſtruction by the fire of the Sun at the end of the world, like unto that of *Sodom* and *Gomorrah*, as aforeſaid,

Yet there is a ſpiritual meaning in theſe words alſo, which I ſhall unfold as followeth.

This Sun ſpoken of here, it doth ſignifie in the ſpiritual the Son of God, *whoſe eyes are like a flame of fire, and his feet like unto fine braſs.*

This is he that treadeth the wine-preſs of the fierceneſs and wrath of Almighty God, as in *Revel.* 19. 15.

Now as the vial of Gods wrath was poured out upon the natural Sun, in that the Sun had power to burn up *Sodom* and *Gomorrah*, as aforeſaid.

So likewiſe the Son of righteouſneſs had the vial of Gods wrath poured out upon him alſo.

In that he treaded the fierceneſs of Gods wrath, that is, his own wrath, as he was the Creator.

So that he ſuffered death at the hands of his creatures, which death is called by the ſpirit *the wine-preſs of Gods wrath*.

And this wrath being poured out upon the Son of Righteouſneſs, he hath power given him to ſcorch men with fire.

That is, he hath power to ſcorch the conſciences of wicked men, with the fire of hell.

This power alſo doth he give to every true Prophet, and Apoſtle, and Miniſter, whom he doth chuſe.

And as the death of Chriſt is called the fierce wrath of God, ſo likewiſe it may be called a fire; for the wrath of God may be called a fire, though executed in ſeveral other ways.

So that this death of the Son, it being charged upon the conſciences of all wicked, perſecuting, idolatrous men and women, by the Apoſtles, Prophets, and Miniſters choſen by them,

It doth ſcorch their conſciences with the fear of eternal death, which is the fire of hell, as in the nineth verſe, *And men were ſcorched with great heat, and blaſphemed the Name of God, which hath power over theſe Plagues.*

So that every true Meſſenger of Chriſt, hath power to ſcorch the conſciences of men, and to kindle the fire of hell in all perſecuting ſpirits, and falſe worſhippers, who worſhip falſe gods.

And this fire, and heat was very much poured out by the Apoſtles, and thoſe Miniſters, ordained by them in the primitive times, ſo called.

For none knows what thoſe perſecuting beaſts, and falſe worſhippers who received the beaſts mark, did ſuffer, nor how their conſciences were ſcorched with the fire of hell, even whileſt they were in this world, which was but a taſte of what ſhall be hereafter.

But this taſte it made them blaſpheme againſt him that had power over theſe Plagues.

For the minde of man is ſo deſperately wicked, that if he could deſtroy that God that hath power over theſe Plagues, even as they did thoſe his meſſengers, and the Saints that believed them.

But the Saints may ſee, that there is a ſecret ſpiritual power in every true Meſſenger of God, to ſcorch the ſouls of perſecuting, and deſpiting men and women, with the heat of hell fire: this I know to be true by experience, as well as by faith.

For the doctrine of the true God, and his true Worſhip, it doth torment the ſouls of the ſeed of the ſerpent inwardly, as the heat

of

of the Sun doth outwardly to a mans body, and men are more subject to blaspheme for the torment within, then they are for torments without.

Because the one is but for a time, but the other is for eternity.

So that the spiritual scorching with great heat, is that *John* chiefly intends in this chapter, in relation to the torment of mind that was upon those beasts that persecuted the Saints, and all those that received his mark, as aforesaid.

In the time of the Apostles Commission, and with relation to the end of the world.

Thus in some measure, I have given the litteral and spiritual meaning of the fourth Angel, pouring out his vial upon the Sun, and of the 8. and 9. verses.

CHAP. XLIX.

VErse the tenth, *And the fifth Angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain.*

This fifth vial it hath a twofold meaning, that is, a litteral and spiritual meaning.

The litteral meaning is in relation to the vial, or plague that *Moses* poured out upon Egypt, as you may see *Exodus* the 10. 22, 23 *And Moses stretched forth his hand towards heaven, and there was a thick darkness in all the land of Egypt three days*, and in the 23. verse, *They saw not one another, neither rose any from his place for three days, &c.*

Here the Reader may see, that this vial was poured out in the natural upon *Egypt*, and upon the seat of the King of *Egypt*, *Pharaoh* being king.

Therefore called the *beast*: and the seat of the beast signifies the power and authority that *Pharaoh* had over all the land of *Egypt*.

And this Vial being poured out upon the seat of the beast, it signifies upon all those that were under his government.

That is, that were of his own people, so that there was thick darkness in the Kings palace, and upon his servants, no place free, as there was upon the inhabitants of *Egypt*, so that darkness was all over the land of *Egypt*, no place free.

For

For if any place had been free from darkneſs in the land of *Egypt*, then I ſay the vial had not been poured out upon the ſeat of the beaſt.

So that this vial *Moſes* poured out of thick darkneſs, it was upon the ſeat of the beaſt, that is upon King *Pharaoh*, in whom the power and authority of *Egypt* did ſtand.

So that when darkneſs was poured out upon the King, in whom the light of all the Laws of *Egypt* did ſhine forth upon the people; if the Seat in whom the Law is placed be darkned, then the people which muſt obey, muſt needs be darkned alſo.

For where a King or Head Magiſtrate hath power given him either from God, or from man, to make Laws for people to obey, that power and authority is called by the Spirit, *the Seat of the beaſt*.

And when God doth pour out the vial of his wrath upon this Authority, then I ſay the vial may be ſaid to be poured out upon the Seat of the Beaſt: ſo that the Reader may ſee what is meant by the Seat of the Beaſt.

Now I have opened a little what is the litteral or natural meaning of the fifth Angel pouring out his vial or plague upon *Egypt*, and what the Plague was, and what the Seat of the Beaſt is, I ſhall now alſo give you to underſtand the ſpiritual meaning of theſe things aforeſaid.

Obſerve there was many *Pharaohs* that were Kings of *Egypt* in thoſe four hundred years that *Iſrael* was in bondage in *Egypt*, yet all theſe King *Pharaohs* are included in that one King *Pharaoh* unto whom *Moſes* was ſent.

So that all the Kings of *Egypt* are counted by the Spirit but one King *Pharaoh*.

And all thoſe Plagues which *Moſes* poured out upon *Egypt*, it was upon this King *Pharaoh*, even until God had utterly conſumed him, as he did in the Red-ſea: theſe things were fulfilled in the hiſtory, and in the natural, at the beginning of *Moſes* Commiſſion.

And that beaſt *Pharaoh* King of *Egypt* his actions of oppreſſion to the Iſraelites they were upon the temporal ſtate of *Iſrael*.

And ſo the vials and Plagues that was poured out upon him, they were temporal Plagues alſo.

And there was a temporal darkneſs for three days all over *Egypt*, which darkneſs was but a ſhadow or type of that ſpiritual darkneſs upon

upon the mind of man now, and the eternal darkneſs at the end of the world.

CHAP. L.

NOw I would have the Reader to obſerve, that this beaſt here ſpoken of by *John*, it was that beaſt that did riſe out of the Sea, having ſeven heads, as in Chapter the thirteenth, verſe the firſt, to whom the Dragon gave his Power, Seat, and Authority: this was the firſt beaſt that perſecuted the ſaints after the Apoſtles Commiſſion came to be publiſhed upon the earth.

That is, this was the firſt beaſt that made war with the ſaints about worſhip.

And ſo the ſame Spirit, Power, and Authority that was in this beaſt, it did run thorow the loins of all other beaſts that ſucceeded him all the time of the ten Perſecutions.

And the ſame ſpirit hath, and doth run in the line of all wicked, perſecuting Idolaters, Kings and Head-magiſtrates; they are called by the Spirit but one beaſt.

And look what beaſt, or beaſts, are alive at the end of the world, they ſhall be all counted but one beaſt, and ſhall all be overthrown with one overthrow, even as *Pharaoh* King of *Egypt* was.

For though there was many *Pharaohs* Kings of *Egypt*, as aforeſaid, yet in the deſtruction of that one King *Pharaoh*, all wicked *Pharaohs* are deſtroyed in him.

So likewiſe *Herod* that did ſeek to kill Chriſt when he was born, in that he ſlew all the male children in *Bethlehem*, who were two years old or under.

I declare this *Herod* was that Dragon *John* ſpeaks of in divers places in the book of the *Revelation*, who gave his power, ſeat, and authority unto this beaſt.

And ſo ſucceſſively the ſpirit of the Dragon, it runs thorow the line of all wicked beaſts to the worlds end, even as the ſpirit of the Dragon did run thorow the lines of many *Herods*, ſince *Chriſt* birth.

Yet this *Herod* that perſecuted Chriſt, as ſoon as he was born, is called by the ſpirit in *John*, that great red Dragon.

And his ſpirit of perſecution it was given to all thoſe wicked beaſts that did ſucceed immediately after him, and that ſhall ſucceed to the end of the world.

For

For this is to be minded by the Reader, that the *Herod* that would have killed Christ, he died before this beast had any power, but *Herod* the Dragons spirit remained in other *Herods*, as that *Herod* that beheaded *John Baptist* who was eaten up with lice.

So that there was more *Herods* than one, yet the same spirit of *Cain* the devil was in them all.

So that they may be called by the Spirit, but one *Herod*, dragon, or devil, they being all guided by one evil spirit, even the spirit of murdering *Cain* the first man-devil, or the devil become flesh.

So that this spirit of *Cain* who ruled in all those *Pharaohs* and *Herods* before God was manifest in the flesh, is that Dragon-devil who gave his power, seat, and authority unto the beast.

That is, the spirit of the Dragon did persecute, oppress, and kill before Christ came upon an natural account, for fear of loosing his kingdom, as *Pharaoh* king of *Egypt* did.

And *Herod* the Dragon he slew the young children, for fear Christ should take his kingdom out of his hands.

So that most of their cruel murthers they acted, it was upon a temporal account.

But the cruelties that was acted by those beasts, it was upon a spiritual account; I call it *a spiritual account*, because the persecuting and putting to death of the Saints, it was for worshipping of Christ according to the doctrine of the Apostles, who set up a worship contrary to that which was set up by those beasts.

For there was a liberty granted of God unto the Worship of the Law of *Moses*, for the Jews to fight with the Sword of steel, and to destroy those Kings or Beasts that did molest them.

But the Worship of the Gospel did not teach men so to do, but altogether to the contrary.

So that the sufferings of the Saints under the Gospel, and ever since, it is upon a spiritual account; for who ever doth suffer meerly for his Faith, or his Religion, or his Worship, he may be said to suffer upon a spiritual account.

And those Beasts that do persecute upon that account, they persecute upon a spiritual account.

Even as this Beast did spoken of by *John*, for this Beast did persecute the Saints in the time of the Gospel for worshipping of Christ, and not worshipping his Image, as *Pharaoh* did to the peo-

ple

ple of *Iſrael* in the temporal. And look what Plagues were poured out upon *Pharaoh*, and all the land of *Egypt* in the temporal, ſo likewiſe will ſpiritual Plagues be poured out upon the beaſt, and upon all that worſhip him, or his image.

And as there was a natural darkneſs in all the land of *Egypt*, upon the King, as upon the people, ſo likewiſe this ſpiritual darkneſs is poured out upon the ſeat of the Beaſt.

That is, there is a darkneſs poured out upon the mindes of all evil Kings and Head-Magiſtrates, who undertake to ſet up Forms of Worſhip, as idols and images, for the people to worſhip.

And there being a darkneſs poured out upon the minde of the Beaſt, ſo that he doth worſhip falſe gods: and not onely ſo, but this vial of darkneſs is poured out upon the mindes of all thoſe people who worſhip falſe gods.

That is, there is a ſpiritual darkneſs upon the minde and ſpirit of the Beaſt, and all that worſhip a falſe god.

I ſay a ſpiritual darkneſs is poured upon them all, even whileſt they are here in this world.

Even as that natural darkneſs was poured out upon *Pharaoh*, and all the land of the Egyptians.

I ſay there is as groſs a thick darkneſs poured out upon the ſpirits of the greateſt part of men and women at this day, concerning the true knowledge of God, and the true worſhip that God requireth, as there was upon *Egypt*.

And this ſpiritual darkneſs of the minde, it is but a preparation or fore-runner of that eternal darkneſs, which will as certainly be when time ſhall be no more, as the darkneſs of the minde is at preſent in all the ſeed of the ſerpent who worſhip falſe gods.

But as there was light in all the places of the children of *Iſraels* dwellings, as you may ſee *Exod.* 10. 23. which dwellings of theirs it was in the Land of *Goſhen* where the children of *Iſrael* were, as in *Exod.* 9. 26.

Now this Land of *Goſhen* it ſignifies the light of grace, or ſpiritual and heavenly light in the mindes of the Seed of Faith: and the children of *Iſrael* ſignifies the true Saints, or true Worſhippers of God in ſpirit and truth.

So that every true Believer in the true God, he may be ſaid to dwell in the Land of *Goſhen* in his own minde, in which Land there

is the light of Faith whereby they may see the way to that eternal light of Glory, where no sad or melancholly thought shall arise to darken the light of peace, joy, and everlasting glory.

So on the contrary, the Land of *Egypt* it signifies that hell and darkness of the minde.

So that all those who know not the true God, nor his true Worship, they are in that spiritual darkness in their mindes, as the Egyptians were who gnawed their tongues for pain.

Even so will it be with all those wicked beasts who have, and do set up Images, and Idols of gold, wood, and stone, or any false worship whatsoever, contrary to *Moses*, the Apostles, and the two Witnesses of the Spirit.

I say, all those that worship contrary to these three Commissions, they are in that spiritual Egyptian darkness in their mindes, whilest they are here in this world.

And this darkness in their spirits, it will lead them to that eternal dark night, when as no light shall appear for ever.

That is, no motion of peace, or hope of deliverance shall arise in their mindes for ever and ever.

And then shall this Beast, and all that received his mark, name, or number of his name, gnaw their tongues for pain to eternity.

For this Vial or Plague is poured out upon the seat of the beast, then of necessity it will follow that all that worship according to his command, will have the Vial of darkness poured out upon them also. So much for the interpretation of the fifth Vial, and of the tenth Verse.

CHAP. LI.

I Shall pass by the eleventh, and come to the twelfth verse, *And the sixth Angel poured out his Vial upon the great river Euphrates, and the waters thereof was dried up, that the way of the kings of the east might be prepared.*

This great river *Euphrates* was in the Land of *Canaan*, where those four Angels was bound, as I shewed before.

And as those four Angels were loosed at the sounding of the Trumpet of the sixth Angel, so at the pouring out of the sixth Vial this great river *Euphrates* must be dryed up.

Now

Now this great river *Euphrates*, it ſignifies all the rivers and fountains of waters in the whole world, in the natural.

That is to ſay, at the end of the world God will pour out his vial of wrath upon all rivers and fountains of waters, ſo that they ſhall be dryed up, ſo that the thirſt of man and beaſt, ſhall not be quenched, this will God do in the natural.

Alſo God will pour out his vial of wrath upon the ſpiritual eſtate of man, even upon the great ſpiritual river *Euphrates*, that is, upon all the ſouls and conſciences of wicked, idolatrous, perſecuting men and women all the world over.

That is, the waters of their ſouls ſhall be dryed up, ſo that no motion of peace ſhall ariſe, or ſpring from their ſouls, to quench the thirſt of ſin then, no more then there did to *Dives* the rich man, who being in hell, wanted one drop of cold water to cool his tongue.

But the river of his ſoul that did run with motions of peace in his natural life, it was now dryed up, ſo that no drop of cold water could be had.

That is, not one motion of peace, or hope could ariſe in his ſpirit, it being dryed up by the wrath of God, being poured out upon the river of his ſoul.

So that the ſouls or ſpirits of all wicked, perſecuting, idolatrous people all the world over, may be called in the ſpiritual the great river *Euphrates*, and the vial of Gods wrath being poured out upon the ſpirits of thoſe people aforeſaid, it doth dry up all the waters of their ſouls,

That is, all their peace, ſo that no hope of eternal happineſs can ariſe in them.

For all hope is dryed up, ſo that there is no motion of peace can ariſe in their ſouls, to quench the fire of hell in them, for all the waters are dryed up in their ſouls, and this is that great ſpiritual river *Euphrates*, ſpoken of by *John*.

Whoſe waters thereof are dryed up, for the peace of the minde of man, is called in Scriptures, *Water*, as Chriſt ſaith, *He that believes in me, out of his belly ſhall flow rivers of living waters*. So likewiſe Chriſt ſaid to the woman of *Samaria*, *if thou hadſt aſked me, I would have given thee water of Life, and it ſhould be in thee a well ſpringing up unto eternal life.*

So that there is ſpiritual waters that doth ſpring out of the ſoul of man, as there is natural waters that doth ſpring out of the earth, or out of the rocks.

And theſe ſpiritual waters doth ſatisfie the ſpirit of man in its kinde, as the natural waters doth in its kinde.

And as there is a ſpiritual water that doth proceed from the Seed of Faith, ſo likewiſe there is a ſpiritual water that doth proceed from the ſeed of reaſon in man.

And this water that doth proceed, or ariſe from the ſeed of reaſon, it doth give great ſatisfaction to the minde of man.

Now theſe ſpiritual waters that doth ariſe from the ſeed of reaſon, are called by the ſpirit, the great river *Euphrates*.

And this is that river *Euphrates* that the ſixth Angel poured out his vial upon, and dryed up all the waters, as aforeſaid.

Not but that the natural river *Euphrates*, which ſignifies all the rivers in the world, will be dryed up alſo.

Onely this book of the *Revelation* of *John*, it hath generally a two fold meaning, that is to ſay, a ſpiritual meaning, and a temporal meaning.

So that both the great river *Euphrates* in the temporal, and the great river *Euphrates* in the ſpiritual, the waters of them both will be dryed up at the end of time, which thing will be unexpreſſible ſad to all thoſe who have no water of Life in their ſouls to drink.

It is ſaid by the ſpirit of *John*, *that this great river* Euphrates *was dryed up, that the way of the Kings of the eaſt might be prepared.*

Now what theſe Kings of the eaſt are, is very neceſſary to know.

Theſe Kings of the Eaſt, I declare they are all good Kings: further I declare that Chriſt the King of Heaven, is ſaid to come out of the Eaſt, as you may read, *Math.* 2. 2, 3 verſes, *Where the wiſe men from the Eaſt came to* Jeruſalem, *ſaying, where is he that is born King of the Jews, for we have ſeen his Star in the Eaſt, and are come to worſhip him?*

So that this Jeſus the King of the Jews, he is called the King of the Eaſt, becauſe his Star in the Eaſt directed the wiſe men to finde him out, that they might worſhip him.

Now this is to be minded by the Reader, that Prophets, Apoſtles

ſtles, and Saints, they are called by the Spirit Kings, and Prieſts unto God, as the Scripture ſaith.

So that all Prophets, Apoſtles, and true Believers may be called Kings.

And ſeeing the King of Kings came out of the Eaſt, theſe all following him in the ſame ſteps of faith and patience, they are called by the Spirit, *Kings of the eaſt.*

So that Chriſt, his Prophets, Apoſtles, and Saints, are thoſe Kings of the Eaſt, who have the aforeſaid waters dryed up, that the way for theſe Kings of the Eaſt might be prepared.

That is, there is no natural rivers upon earth, that ſhall hinder or keep from being dryed up, neither temporal nor ſpiritual.

For the vial of Gods wrath, it will dry up all the rivers of waters upon earth natural, and all rivers of waters ſpiritual, when Chriſt ſhall come in the clouds of heaven with all his Saints, the Kings of the Eaſt, to put an end to this bloody, perſecuting, unbelieving world.

And to dry up all the waters of peace in mens ſouls.

And the Kings of the Eaſt, by their faith and patience, ſhall walk upon the waters of wicked, perſecuting mens ſouls, as upon dry ground.

That is, the Kings of the Eaſt ſhall rejoyce in the eternal deſtruction of their enemies, even as their enemies did over them, when they perſecuted and put them to death.

So that the way, that is, the hearts of the Saints enemies, may be as a way for the Kings of the Eaſt to tread and trample upon all that joy, peace, and comfort, that the Dragon beaſt, and falſe prophet had, when they perſecuted the Saints.

Which Saints are the Kings of the Eaſt, and that faith and patience the Saints had, it prepared themſelves to ſuffer with chearfulneſs the perſecution, and death it ſelf.

So that the waters of the great river *Euphrates*, even the waters of their perſecutors ſouls was dryed up, that the Kings of the Eaſt, that is, the Saints might be prepared to fight that good fight of Faith, as the Saints did in the time of the Ten Perſecutions. So much for the interpretation of the twelfth verſe.

CHAP.

CHAP. LII.

VErſe the thirteenth, *And I ſaw three unclean ſpirits like frogs, came out of the mouth of the dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe prophet.*

Theſe three unclean ſpirits like frogs, they are ſaid to come out of the mouthes of three ſeveral perſons, to wit, the Dragon, beaſt, and falſe prophet; yet theſe three proceed all from one ſpirit, even the ſpirit of the fallen Angel, or as I may ſay the ſpirit of *Cain* that Dragon-devil, who was the firſt murderer.

And the ſpirit of *Cain* remaining in the ſeed, it bringeth forth many Dragon-devils like himſelf.

So that all Dragon-devils make up but one Dragon, and ſo all wicked beaſts make up but one wicked beaſt, ſo all falſe prophets, and falſe prieſts, or falſe ſpeakers, they make up but one falſe prophet.

Now they are called three unclean ſpirits, like frogs, in regard of the threefold operations and workings of them;

For they proceeded from that one ſpirit of reaſon, the devil.

Onely this one ſpirit of reaſon it doth work three ſeveral ways, and by three ſeveral perſons, yet all three of them were like frogs.

They were all alike for wicked idolatry, and perſecution of the Saints, and to deceive the people.

For they are the ſpirits of devils, working miracles, which go forth unto the Kings of the earth, and of the whole world, to gather them to the battel of that great day of God Almighty, as in the 14 verſe of this chapter.

So that theſe three ſpirits like frogs, that came out of the Dragons mouth, and out of the mouth of the beaſt, and out of the mouth of the falſe prophet,

They were to go forth to all the Kings of the earth, and not onely ſo, but to all great men in the whole world, to invite them to perſecute, and to fight againſt the Saints with a ſword of ſteel, and with other cruel deaths.

When as the Saints had no other weapons of war, but thoſe that were ſpiritual, to wit, the ſword of the ſpirit, the ſhield of faith, the helmet of ſalvation, theſe and ſuch like weapons of war the Saints do fight withal.

But

But the Dragon, beast, and false prophet, they by their councel, power, and authority, did invite all the kings of the earth, and of the whole world to fight against the Lord Jesus, and the remnant of the Seed of Faith, who are the Saints,

With persecution and death as aforesaid, with carnal weapons, and inventions of cruel deaths, as the Scriptures, and History doth make mention of.

But the *Revelation* of *John* gave him to see, that the last battel that will be fought between God Almighty, and the dragon, beast, and false prophet, it will be at the end of the world.

That is, Jesus Christ he is God Almighty, he, and his Saints, and Angels, shall fight with the dragon, beast, and false prophet, and with all the Kings of the whole world.

And he, and his Saints shall give them an utter overthrow, that is, an eternal overthrow, so that the dragon, beast, and false prophet, with all the adherents unto them, shall be destroyed with a second death, which shall burn as a lake of fire, for ever and ever.

CHAP. LIII.

IT will be necessary to open something more of the *dragon, beast, and false prophet, and of those three unclean spirits like frogs that came out of their mouths.*

The Reader may remember that I shewed before, that there was many dragons since *Cain*, yet all counted by the spirit but one dragon, and so of the beast, and false prophet, all are included into one.

Now this dragon spoken of, he is meant the same great red dragon spoken of in the 12. of the *Revelation*, who persecuted the woman, namely *Herod*, though there was many dragons after him, yet it is called all but one dragon, they being all partakers of the same spirit, and acted in the same persecution of the Saints.

So likewise that beast that did arise out of the Sea, with seven heads and ten horns, as in the thirteenth chapter, verse the first.

Is that beast spoken of here by the spirit, though there was divers other beasts after him, yet they acting by the same spirit of persecution of the Saints, they are all called by the spirit, but one beast.

So

So likewiſe the falſe prophet is meant that government of worſhip that was eſtabliſhed upon the Chief or High-prieſts of the nations, ſo that there was a ſpiritual government of worſhip which did belong to thoſe Images and Idols that was ſet up by the Power and Authority of the Beaſt

As all Forms of Worſhips, let them be true or falſe, there muſt be ſome particular Head: as *Aaron* was High-prieſt of the Worſhip of the Law, and Chriſt the Head of the Goſpel Worſhip; yet there was many more High-prieſts beſides *Aaron*, yet all called but *Aaron* the *High-prieſt*.

Even ſo it was with the falſe prophet, the ſame ſpirit of idolatry and perſecution for conſcience ſake, for not ſubmitting to worſhip the beaſt and his image, it did run thorow the ſpirits of all the falſe prieſts, as it did in him that was the chief, who was ſet up by the power of the beaſt at the firſt.

So that though there were many prieſts that ſucceeded him, and many that did officiate the prieſts Office beſides, yet they being all of one and the ſame ſpirit, they are called by the Spirit in *John* but one *falſe prophet*.

For prieſts are called by the Spirit many times *prophets*, as *Baal* had four hundred falſe prophets did belong to him, that is, they were four hundred falſe prieſts.

Now this I would have the Reader to minde, that theſe three ſpirits like frogs, that came out of the dragons mouth, and the beaſts mouth, and the falſe prophets mouth,

I would not have the Reader to think that theſe three ſpirits like frogs, did ceaſe in the time of the ten Perſecutions, neither would I have him to think that there is no dragon, nor beaſt, nor falſe prophet now, though there was then.

Although I confeſs the main drift of *Johns Revelation* had relation chiefly to thoſe wonderful ſtrange actions that was acted by the dragon, beaſt, and falſe prophet unto the Saints, in the time of that Commiſſion of the Goſpel.

But this is for certain, that the ſpirit of the dragon, and the ſpirit of the beaſt, and the ſpirit of the falſe prophet, remains in its ſeed to this day, and will do to the end of the world.

So that the ſpirit of the dragon, beaſt, and falſe prophet, theſe three unclean ſpirits do ſend forth their ſpirits like frogs, to the

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Kings of the earth, to encourage them all to fight againſt Truth and againſt true Worſhip, and to make the Saints to ſubmit to their idolatrous worſhip.

For, as I ſaid before, all Forms of Worſhip that are ſet up by men who have no Commiſſion from God, is a falſe worſhip; and who ever is the chief Miniſter in that worſhip ſo ſet up, he may be ſaid to be a falſe prophet.

And by this rule, all Opinions in Religion, and Forms of Religion, or Worſhip, that is ſet up in the world at this day by ſeveral ſorts of people, they are all falſe, becauſe the Miniſters are falſe, and ſo they may be all called but one falſe prophet, even from the firſt Pope, to the laſt Quaker, their Miniſtery being all falſe, even one as well as the other.

CHAP. LIV.

AGain, I ſhall give the Reader a little diſtinction of the ſeveral operations of theſe three ſpirits, and yet they all joyn together to fight againſt God Almighty.

And yet cozen and cheat one another, and cheat the people of the world alſo.

So that very few in the whole world doth eſcape being deceived by one, or more of theſe three unclean ſpirits like frogs that cometh out of the dragon, beaſt, and falſe prophets mouthes.

Firſt, the unclean ſpirit of the Dragon it ſeeketh after natural wiſdom, as Natural Philoſophy, Aſtrology, Magick, and ſo becomes a Phyſician, or a Doctor of Phyſick to cure diſeaſes.

The wiſdom of the Dragon it doth pry into the knowledge of the Stars, and the influence of them, as the Magicians of *Egypt* did, that they may be counted wiſe men.

Likewiſe this ſpirit of the Dragon it doth pry into the nature of Herbs, Plants, with the ſpirits of all Vegetables, and all things of curious Arts, ſo that the ſpirit of the Dragon comes to be wiſer in things of nature, than all other men.

So that all other men that are not skill'd in this wiſdom of Nature, they are ſubverted and deceived by this ſpirit, and do honor him as a God, thinking that God hath given him more wiſdom in this kinde, than to all other men.

So that this knowledge of Natural Philosophy, Astrology, and hy sick, makes men become honorable in the sight of all people.

Also it makes the people to part with their silver freely; also it clothes the Physician in rich Velvet, so that people may know what he is by his Vesture.

All this honor, and much more than I can relate, doth the spirit of the Dragon procure by that unclean spirit that cometh out of his mouth.

For all those wise Magicians, Astrologers, Natural Philosophers, Doctors of Physick, are those Frogs that came out of the Dragons mouth.

For these afore-mentioned they are a great multitude, and do swarm as the Frogs in a warm day, and do deceive multitudes both of their health, and of their silver, under pretence of doing them good.

This is the proper work and operation of the spirit or wisdom of Reason, that cometh out of the Dragons mouth.

CHAP. LV.

SEcondly, *The unclean spirit that cometh out of the Beasts mouth*, it is those persons that studies the Laws of the Land.

In as much as the Beast is the Head of the Law, it is he that doth authorize men to be Expounders and Interpreters of the Law: he doth authorize some to be Judges, some Councellers, some Attorneys, with many other Titles that Lawyers have.

So that this unclean spirit that cometh out of the Beasts mouth, it is the multitude of Lawyers that are authorized by him, and these Lawyers they may be said to come out of his mouth, because without his power and authority they can do nothing.

That is, they cannot cheat and deceive the people as they do; so that the Lawyers who practice Cases of Law, they are so numerous that they can hardly be numbred.

Also they are clothed with fine scarlet with deceiving the people; yet the Lawyers are but the sproutings forth of the unclean spirit that cometh out of the Beasts mouth.

And it is the proper work of the spirit of the Beast to clothe these Lawyers in scarlet, even as the spirit of the Dragon did the Do-

Doctors of Phyſick, clothe them in Velvet, yet notwithſtanding they are in their natures no other but Frogs, ſent forth by theſe two ſpirits aforeſaid, to deceive them that dwell upon the earth.

CHAP. LVI.

THirdly, *The other unclean ſpirit it came out of the mouth of the falſe prophet.*

This falſe prophet ſignifies the Chief and Head-Governor of Spiritual Worſhip, as the Pope, or any Head-Miniſter of any Religion whatſoever, but more eſpecially of that Head-Miniſter, or Head-Prieſt that is upheld by the Beaſt, or the Civil Power.

For there is a ſpiritual Power inveſted upon the falſe prophet by the Beaſt, or Civil Power, ſo that none ſhall exerciſe or officiate the Office of a Miniſter, but ſuch as the falſe prophet ſhall ſend forth.

So that thoſe men this falſe prophet, or chief prieſt, doth ſend forth to preach, theſe are ſent forth from that unclean ſpirit that cometh out of the falſe prophets mouth.

For the falſe prophet hath full power to ordain and ſend forth men to preach, to deceive the people in a way of falſe worſhip, as the Dragon had to the Phyſician, and as the Beaſt had to the Lawyer.

And as the Doctor of Phyſick by his deceit came to be clothed in Velvet, and the Lawyer by his deceit came to be clothed in Scarlet, ſo likewiſe the Preachers ordained by the falſe prophet, they come by their deceit to be clothed in ſheeps clothing, made of the fineſt wooll, with garments down to the heel.

So that the outward garb and clothing of theſe three, they do carry ſuch a glory, honor, and majeſty among the people in outward appearance, that the people do believe or think there is more honor and glory within, whereby they are mightily deceived in their expectations.

For theſe three ſorts of men afore-mentioned, are counted by the Spirit of revelation in *John*, no other but three ſorts of Frogs, and thoſe three ſpirits that ſent them out, they were but three unclean ſpirits.

And the work theſe Frogs aforeſaid are to do, it is to go forth

to deceive the people of the earth, for where is there a man hardly to be found, not fourteen yeares ago upon the earth, but they were deceived either by the Physician, Lawyer, or Priest?

Nay, they deceive one another; for the Priest is deceived by the Doctor of Physick, and the Doctor of Physick he is deceived by the Priest:

For the Priest deceives his soul, in that the Doctor thinks he can preach such saving Doctrine that may save his soul: but alas! he is altogether deceived, for the Priest doth not know what will become of his own soul after death, much less of anothers.

So likewise the Doctor of Physick he deceives the Priest, making him believe and think that he will give him such a portion of Physick, as shall restore him to life and health, when as many times it doth cause the want of health, and life both.

So that he deceives the Priest both of his health, and money also, just as the Priest did him in the matter of his salvation.

And as for the Lawyer, he cheats the Doctor and the Priest both.

For they are both forced to make use of him, and they do the the like by him; for the Lawyer he must have the Priest for his Minister to save his soul, and the Doctor to be his Physician.

So that they get pretty even one with another, but all people besides that deal with them, are sure to be deceived, and to loose by them.

These three sorts of men are esteemed by the world, the most honorable men of all, but by the Spirit of Faith, they are branded for the worst of all men.

In that they are called frogs, for experience doth shew that these three sorts of men do overflow the earth, like crooking frogs in the water on a hot sun-shiny day.

So that hardly a man can escape being persecuted, or deceived or cheated by them.

These are those that are sent forth by those three unclean spirits, which are called the spirits of devils, which go forth to the Kings of the earth.

And of the whole world to gather them together to the battel of that great Day of God Almighty.

That is, these three sorts of men shall incite and invite all ig-

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norant Kings of the earth, or Head-magistrates, and all ignorant people to persecute, and kill the innocent Saints, who cannot fight with no other weapons, but faith and patience.

And such spiritual weapons as these, must destroy all the great Army of the whole world, when they are gathered together.

Because this battel will be the last battel that will be fought between the Seed of Faith, and the seed of reason.

Therefore called the great day of God Almighty: and the place where this great battel must be fought, where they were gathered together, it is called in the Hebrew tongue *Armageddan.*

That signifies the whole world, or that great City mystery *Babylon*, the mother of harlots, who hath made all nations drink of the cup of the wine of the wrath of her fornications.

When that City is destroyed, the whole world will be destroyed also.

But I shall have occasion to speak more of that in the seventeenth Chapter, so that the Reader may see a little more clear what is meant by those three unclean spirits like frogs, what they are, and from whom they did proceed.

Also I have interpreted what followed upon the pouring out of the vial of the sixth Angel, with many other things which may satisfie the Readers spirit, if understood.

So I shall pass by a verse or two, there being nothing of any great concernment in them, and shall go on to the 17 verse.

CHAP. LVII.

And the seventh Angel poured his vial into the air, and there came a great voice out of the Temple of heaven from the Throne, saying, It is done.

This seventh Angel he poured out his vial into the air.

Now this is to be minded, that the vials of Gods wrath they are poured out upon the earth, and upon the sea, and upon the Sun, and upon the seat of the beast, &c.

And now last of all upon the air, so that the wrath of God is poured out upon every thing, and place, that doth yield comfort and refreshment unto the heart of man.

And air being the greatest refreshment of life of any thing else,

especially when life is like to die, this experience doth shew the truth of it.

Also air is the last refuge that life hath to fly unto, for many people will in sickness call for air, because for want of they it die; for air, is the life of nature, and when life is weak, and not strong enough, to take in air into it, then it doth dye, for so long as life can receive air into it, it doth live.

So that this seventh and last vial of Gods wrath, it is poured out upon the air.

Because the air is the last, and greatest refreshment unto a natural life, and not onely so, but it is the conclusion of life the want of it.

So that the last vial of Gods wrath, it is poured out into the air, onely to signifie the annihilation of all natural life, which he created at the beginning of this world.

So now at the latter end of this world, his vial of wrath being poured out upon, or into the air, it will destroy that natural life of man and beast, and all other creatures that hath life.

Therefore it is that great voice out of the Temple of heaven from the Throne, saying, It is done.

Signifying that the vial of Gods wrath being poured into the air, is the conclusion and end of all Gods plagues, upon natural life in this world.

For though God had destroyed the life of many thousands and millions, more then can be numbered by those six vials poured out before, as that of the earth, and of the sea, and of the sun, and of the seat of the beast, as aforesaid,

I say, they are not to be numbered the multitude these vials did destroy.

Yet this vial poured out into the air, it destroyeth more then all the rest.

It being the last, and the utter annihilation of all natural life, and the end of the world.

Therefore it is said by the voice out of the Temple in heaven, It is done.

That is, all the vials of Gods wrath are poured forth upon this wicked, unbelieving, idolatrous world, neither shall there be any more vials of wrath, or plagues poured out upon men any more to eternity.

For

For that voice *John* heard out of the temple in heaven from the throne, it was from no other but from God himself, saying, It is done.

And immediately upon that voice, *there were other voices, and thunders, and lightnings, and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great,* as you may see verse 18.

This 18,19,20,21. verses, have all of them relation to the end of the world, which thing will be done in the pouring out of the vial of the seventh Angel; which seventh Angel is now pouring out his vial of wrath upon the men of this world.

For as the seventh and last Anti-Angel, namely the *Quakers* ministery doth sound, and hath sounded neer upon twenty years, so likewise the seventh vial hath been poured out this twenty years also.

And, it will last pouring out to the end of time, even as the seventh Anti-angels ministery will last to the end of the world, as aforesaid.

And as I said before, much like unto those Plagues that *Moses* brought unto *Egypt*, God will bring upon the earth, upon the sea, upon the sun, and upon the air, at the end of the world.

And as there was a great hail in *Egypt*, so that the Egyptians blaspheмed God, because of the plague of the hail.

Even so will it be in the end of the world, when those great voices of the four and twenty Elders, the four beasts, the holy Angels, and Saints shall utter their voice in *Alleluiahs* unto God their King and Redeemer, it will be as the voice of thunders, and lightnings, and will cause a mighty great hail, every stone the weight of a talent.

That is, God will rain down fire and brimstone upon the earth, and sea, sun, and air, so that none of these four, which is the life of all creatures, shall yield refreshment to the mind of man, but it shall rain stones of fire mingled with brimstone, which cannot be dissolved.

So that men shall blaspheme God eternally, because of the hail, it being exceeding great.

It must needs be exceeding great because it is eternal, it being the last plague, or last vial of Gods wrath, it being the end of all time, there being now nothing but eternal misery to remain.

For

For there will fall upon every wicked mans ſoul, whoſe names are not written in the book of Life, ſuch an hail-ſtone of fire and brimſtone, that ſhall weigh a talent.

That is, it ſhall weigh ſo heavy upon his heart, that it ſhall preſs his ſoul down into the ſecond death, which is eternal.

So much for the interpretation of the chief matters in the ſixteenth chapter of *Johns Revelation.*

CHAP. LVIII.

IN the ſixteenth chapter of *Johns Revelation*, it doth propheſie of the ſeven laſt plagues that God will pour out upon this wicked, unbelieving, idolatrous world.

Much like unto thoſe plagues *Moſes* poured out upon *Egypt*, at the beginning of his Commiſſion.

So likewiſe will God pour out the vials of his wrath upon the earth, at the end of the world.

Which will be at the end of the Commiſſion of the Spirit. Now what theſe ſeven vials are, I have opened in the 16 chapter.

Now this 17th chapter it doth contain a propheſie of the down-fall of the ſpiritual *Babylon*, or myſtery *Babylon*.

It is compared by the ſpirit in *John*, to a woman arrayed in ſcarlet, to an adulterous woman, to a whore, to a great city.

Now this is to be minded by the Reader, that there is two *Babylons* ſpoken of in Scripture, two ſorts of whores, two ſorts of fornication, two ſorts of Cities, two ſorts of Vials of Gods wrath, to be poured out upon the earth.

That is, there is a temporal *Babylon*, and a ſpiritual *Babylon*, or *Babylon* in the Hiſtory, and *Babylon* in the Myſtery, or a natural fornication of the fleſh with woman, and a ſpiritual fornication in the ſoul and minde of man with idols.

And ſo the one is called a whore, or an adulterous woman in the temporal, and the other is called a whore in the ſpiritual.

So that there is two ſorts of whores, and two ſorts of fornications; likewiſe there is two ſorts of Cities, that is, a temporal City, and a ſpiritual City.

The temporal City is that which the reaſon of man hath built for its own glory, of wood, and ſtone, guilded with Silver and

Gold, the ſpiritual City is that which God hath built, which is the body of man.

Therefore it is ſaid in Scripture, *Your bodies are the Temple of the Holy Ghoſt*, ſo likewiſe the believing Jews and Gentiles, they are called by the Spirit the holy City, ſo that there is a ſpiritual holy City, and there is a ſpiritual unholy City.

That is, there is true worſhippers of God, and falſe worſhippers of God, a myſtery *Babylon*, a myſtery of Gods temporal Plagues, and ſpiritual Plagues.

To ſum up all the meaning of *Johns Revelation*, is this, that all the true Believers both Jews and Gentiles, that doth worſhip God according to the tennor of that Commiſſion they are under, whether it be the worſhip of the Law of *Moſes*, or the worſhip of the Goſpel of Jeſus, ſet up by his Apoſtles, or the worſhip of the Spirit, ſet up by the Witneſſes of the Spirit,

Theſe three being all Commiſſionated of God, ſo that who ever doth truly believe in theſe three Commiſſions in their time, and place, when they were in being upon the earth, I ſay they are all counted by the Spirit but one City, or one woman, as *Revel.* 12.1. *A woman clothed with the ſun, &c.*

So on the contrary, all falſe worſhip that is ſet up by non-commiſſionated men, who doth reſemble or imitate the true worſhip ſet up by true commiſſionated men,

I ſay, thoſe men having no Commiſſion from God ſo to do, their worſhip is meer idolatry, and all thoſe people who joyn in that worſhip ſo ſet up, they are all idolatrous people.

And ſo counted by the Spirit in *John* that great City *Babylon*, in oppoſition to the holy City of God, as aforeſaid.

So that this is to be minded by the Reader, that there is but two Cities, that is to ſay, the City of Saints, and the great city of devils.

That is, all true worſhippers are called the holy City, and all falſe worſhippers are called by the Spirit, the great City *Babylon*, as aforeſaid.

So likewiſe they are all called but one woman, or one whore.

So that you that have any true light in your underſtandings, you may ſee that all the meſſengers of idolatry, and all idolatrous people, they are called by the Spirit but one whore, or one fornication.

So that look what worſhip hath been ſet up by a non-commiſſionated man at the firſt,

In that they did imitate *Moſes* in his worſhip, and ſo afterwards did imitate the Apoſtles worſhip, without a Commiſſion from God.

I ſay, that the firſt brothers, or imitators of *Moſes*, and the Apoſtles worſhip, with all the adherents thereunto, and the multitudes of people that are deceived by them, who were the firſt brothers of this idolatrous worſhip ſet up by non-commiſſionated men,

I ſay they are all counted by the ſpirit but a whore, in that they and all people who doth joyn in worſhip with them, they do commit fornication in their ſpirits with idols.

So that who ever doth worſhip falſe gods, by the inſtigation of the falſe prophet, or falſe prieſt, he doth commit fornication or whoredom with idols.

So that this is to be minded, that all opinions in worſhip that people are in, who hath not a true Commiſſion from God to be a Miniſter, or Preacher, he and they do all commit fornication with idols.

For every opinion in religion that doth not worſhip the true God, they do commit fornication with idols.

Neither can they do otherways, becauſe their teachers are falſe, like prieſt, like people.

Alſo this is to be obſerved by the Reader, that the Revelation of the Spirit, it hath onely relation to thoſe peoples that do profeſs and confeſs the Scriptures.

So that *Johns Revelation* hath relation to all thoſe that confeſs the Law of *Moſes*, and the Prophets, and the Goſpel of Jeſus, and the Apoſtles, and not relating to the heathen, who never heard of the Scriptures.

So that all thoſe falſe worſhippers under the Law of *Moſes*, and all thoſe falſe worſhippers under the Goſpel of Jeſus, they are called by the ſpirit that great City *Babylon*, or myſtery *Babylon*, or a ſcarlet whore.

It is called myſtery *Babylon*, in relation to the myſtery of God, as aforeſaid.

Likewiſe it may be called myſtery *Babylon*, in relation to that *Babel* that men would have built, that ſhould have reached up

to

to heaven after *Noahs* flood, in respect of the confusion there was in the building of it, so that it all came to utter confusion and destruction.

So likewise there is such a confusion in all false worship and worshippers, that at the last that *Babylon* they have built with idols, thinking to reach in that superstitious way up to heaven,

But they shall be confused in their understandings, and in the true knowledge and worship of the true God.

So that they shall be utterly destroyed, both them and their *Babel*, that is their worship, with an eternal destruction.

But this is to be minded, that the first mention of this temporal *Babel*, *Genes.* 11.4. where the sons of *Noah said*, *Go to, let us build us a City, and a Tower, whose top may reach unto heaven.*

And in the seventh verse, God consumed this tower by confounding their language.

So likewise the first rise of this mystery *Babylon*, it was amongst the Jews.

That is, when the Jews would worship other gods, besides that God which *Moses* did declare unto them, even the God of *Abraham*, *Isaac*, and *Jacob*, to wit, the God of *Israel*, yet nevertheless those Jews who were the seed of the serpent, they would have other gods, as the *Amorites* and the heathen had, to go before them.

Therefore they would have a Calf to be their God to worship, as *Exodus* chapter 32.1. this Calf was the first false god the people of the Jews did worship.

Though they murmured against God, and *Moses* many times before, yet they never fell to worship idols as Gods, before.

So that this was the first beginning of the setting up, or the building of a false worship, in opposition to that worship that *Moses* set up, which was but a little before.

So that as soon as ever God did set up his worship by the hand of *Moses*, that the people might come to know the true God,

I say the spirit of reason, which is the devil in man, he doth set up his worship in like manner to worship gods of his own imagination, even the works of his own hands, even a Calf.

For this Calf doth signifie all idols, or false worship whatsoever.

For though the idols of men are many, and their forms of worſhip many, yet they all being falſe, not worſhipping the true God, they do but worſhip a calf in ſtead of God.

And as theſe Jews who made this calf for a God, were the firſt that began to build up a *Babel* of falſe worſhip, this ſpirit of idolatry it did run thorow the line of the ſeed of the ſerpent, until it got great power.

For after *Moſes* and *Joſhua* were gone, the ſeed of the ſerpent grew in great power, and did puniſh thoſe that would not bow down to *Baal*.

For *Baal* ſignifies all falſe worſhip, or all falſe gods, ſo that when the ſerpents ſeed got power to ſet up his worſhip, as *Moſes* had power to ſet up the worſhip of God,

And as *Moſes* did plague and puniſh thoſe ſerpents for making that calf, and worſhipping it, or any other idols, in that many of them were deſtroyed by death,

So hath the falſe worſhippers ſerved the Prophets, and Saints ever ſince, that would not bow down to their falſe worſhip: witneſs *Jeroboam* the ſon of *Nebat*, who made *Iſrael* to ſin, and *Ahab*, *Manaſſes*, with divers other wicked kings, and rulers, and head-magiſtrates in the time of the Law, who perſecuted the Prophets, and put them to death.

For telling them of their forſaking of the worſhip of the Law of *Moſes*, and worſhipping of idols.

And the ſame ſpirit of reaſon, the devil, it continued in that nation of the Jews until Chriſt came, according to that propheſie of *Jacob*, the ſcepter ſhall not depart from *Judah* until *Shiloh* come.

So that there was a Scepter of Government that did remain upon the people of the Jews, though they had no Jews kings a long time before.

So that a matter of forty years after Chriſts death, in the deſtruction of *Jeruſalem*, the Scepter did depart from *Judah*.

That is, from that nation of the Jews, ſo that they are ever ſince a ſcattered people in many parts of the earth.

So that the Scepter, that is, the Government is departed from them indeed, and the ſame ſpirit of perſecution, and idolatry it doth run along in the ſeed of reaſon, the devil, in the Gentiles.

So that the Gentile Kings and Head-magiſtrates have been gi-

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ven mightily to idolatry, imitating the worſhip of the Goſpel.

And hath perſecuted and put to death, many Saints for not bowing down to that worſhip ſet up by theſe Gentile-Kings, or Head-magiſtrates, ever ſince the deſtruction of *Jeruſalem*, even to this day.

So that this is to be minded by the Reader, that this myſtery *Babylon*, or great city, or whore, who hath committed fornication with the Kings of the earth.

The meaning of the Spirit is this, that all Kings and Head-magiſtrates in the time of the Law, and in the time of the Goſpel, who profeſs the Scriptures even to the end of the world,

That have, or ſhall ſet up a falſe worſhip, or idols by their power, and cauſe the people to do the ſame, they may be ſaid to commit fornication with idols.

So that whoever doth worſhip falſe gods, let it be in what form or manner it will, it is all counted by the ſpirit but ſpiritual fornication or whoredom.

So that all falſe worſhippers, or all that do worſhip idols, or falſe gods, from the greateſt to the leaſt, from the beginning of *Moſes* Commiſſion, to the beginning of the Apoſtles Commiſſion, and to the end of them; and not onely ſo, but to the end of the world, even to the end of the Commiſſion of the Spirit, even the ſeven Churches of *Europe*.

For all ſpiritual idolatrous worſhip is in them alſo, though they differ in ſeveral forms of worſhip one from another.

Namely, the *Papiſt*, *Epiſcopacy*, *Presbyterian*, *Independent*, *Baptiſt*, *Ranter*, and *Quaker*, all other Sects and Opinions are involved in theſe ſeven, and every one of theſe ſeven are idolatrous.

Becauſe none of them knoweth the true God, therefore cannot worſhip him aright.

So that by conſequence it will follow, that they all commit fornication with idols; for whoever worſhips a falſe god, he committeth ſpiritual fornication, which I am ſure they all do.

For neither the Miniſtery of them, nor the people, doth know the true God, nor the right devil, for if they did, then would they know what worſhip doth belong unto the true God now in theſe latter dayes.

So that all the falſe worſhippers from the beginning of *Moſes*, to

the

the end of the world, they make up but one great City *Babylon*, or one Woman, or one Scarlet Whore, who hath made all Nations drink of the wine of her fornication.

That is, this spirit of Reason in Kings and Head-Magistrates hath made all Nations to worship idols and images for God.

So that they have become drunk with spiritual fornication, that the people have thirsted after the blood of the Saints, as well as those in authority.

So that they are all become one City *Babylon*, which will be destroyed at the end of the world.

This is that great Mystery *Babylon*, that great City that *John* did propheſie the downfal of in the ſixteenth Chapter.

And in the ſeventeenth Chapter he ſaw by faith the total downfal of this ſpiritual *Myſtery Babylon*, *that great City*, *the Mother of harlots*, that is, of ſpiritual idolatry, which is ſpiritual whoredom.

So that there was many more harlots then one, yet they are all counted by the Spirit, but one whore, or harlot.

For that great City *Babylon* doth conſiſt of nothing elſe but ſpiritual harlots.

So that the Reader may ſee what is meant by this ſpiritual *Babylon*, and this great City, and what is meant by the woman the great Whore, and what is meant by her fornication; ſo that the Reader may the better underſtand the interpretation of the Chapter that followeth.

CHAP. LIX.

IN the firſt verſe of this ſeventeenth Chapter, there was one of the ſeven Angels which had the ſeven vials, and talked with *John* by way of viſion and revelation, ſaying unto him, *Come hither, and I will ſhew unto thee the judgement of the great Whore that ſitteth upon many waters.*

Here it is clear that *John* did ſee by way of viſion and revelation, the downfal or judgement of this great ſpiritual Whore, which I have ſhewed what is meant by it before.

And as for her ſitting upon many waters, the many waters where the whore ſitteth, it ſignifies multitudes of people, nations, and tongues, as you may ſee verſe 15.

That is, the ſpirit of reaſon in the whore, as aforeſaid, ſhould have

have such a spiritual power over the spirits of whole nations, and tongues, and multitudes of people, that she should cause them all to commit fornication with idols, or else they should be persecuted, or suffer death.

So that whosoever would not commit fornication with her, or at her command, they should drink of the wine of the wrath of her fornication.

That is, she would persecute and put them to death; for death is the wine of her wrath.

For the blood of the Saints is that wine of her wrath, which is put into her golden cup that is in her hand.

And she doth not onely drink the blood of the Saints, that is, in the golden cup her self, but she doth make the Kings of the earth to drink it also.

For in the 2 verse, *With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk of the wine of her fornication.*

That is, the Kings of the earth hath committed fornication with her, in that they have been perswaded by her, and joyned with her to worship idols.

For except the Kings of the earth, who are the temporal power, doth joyn with her spiritual power, she could do nothing.

So that the Kings of the earth committing fornication with her, that is, to worship idols with her.

So they came to commit fornication with her, that is, the Kings and Head-magistrates doth uphold that spiritual power the whore hath, and doth help to make the people to drink of the wine of her fornication.

So that the inhabitants of the earth have been made drunk with the wine of her fornication.

That is, the inhabitants of the earth, what with command from the spiritual power of the whore, and what with command from the temporal power of the Kings of the earth, the inhabitants of the earth are forced to commit fornication with idols also.

So that they are made to drink the wine of fornication with her, that is, look what comfort or satisfaction can be found in worshipping of idols, they shall drink it with her.

But the wrath of her fornication, none shall drink that but the

Saints,

Saints, because they will not commit fornication with her, that is to say, not worship idols at her command.

Verse the 3. *So he carried me away in the spirit into the wilderness, and I saw a Woman sit upon a Scarlet coloured beast, full of names of blasphemy, having seven heads, and ten horns.*

As for the wilderness, I shall say nothing as to that, because I have opened what it is in *the Interpretation of the eleventh of the Revelation.*

But this Woman who doth sit upon a Scarlet coloured beast, the Woman is the same, as I said before, that great City *Babylon.*

And the Scarlet coloured beast, it doth signifie all Kings and Head-magistrates, who hath submitted unto the false suggestions of Learned men, who have pretended to be Prophets, and Priests, and Ministers of God, without a Commission from God.

And so by the advice of these false prophets, priests, and ministers, kings, and head-magistrates, hath set up images or forms of worship,

And hath made Laws for all people to obey in point of worship, as well as in point of civil or temporal affairs.

Also they have made these persons aforesaid, to have the charge to see the people worship according to that Law.

And hath given them a spiritual power to punish all those that will not worship accordingly.

This hath been the practice of all Kings and Head-magistrates, I mean all evil kings and head-magistrates, ever since the first idolatrous practices was used under *Moses* Commission.

And so a successive idolatrous power did follow, even amongst the professors of the God of *Israel.*

And it was practised by many wicked kings and head-magistrates, and false priests, and false prophets,

Which did cause many true Prophets, and righteous men to be persecuted and put to death, for not giving way to their false worship.

And so since the Apostles Commission, the same thing hath been acted by Kings, and Priests, and so it will be to the end of the world.

So that all evil kings and evil head-magistrates, are counted by the Spirit, but one scarlet coloured beast, for the spiritual Whore,

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the woman to ſit upon: ſhe may be ſaid to ſit upon the beaſt, becauſe ſhe ſits upon his power, for Kings in all ages have been ſubject to the ſpiritual power, though it hath been never ſo falſe, for we ſee by experience that all thoſe that goeth upon a ſpiritual account, if he be but a Miniſter of the Goſpel ſo called, yet he ſits upon the Magiſtrate.

For where is there a Magiſtrate in a Pariſh as a Depury, or ſuch like, but the Miniſter ſits upon him?

So that one can do nothing as to matter of worſhip without the other.

So that the idolatrous woman who is the chief, may well be ſaid to ſit upon a ſcarlet coloured beaſt, which beaſt ſignifies all Kings and Head magiſtrates, who give themſelves up to be guided in matter of worſhip by non-commiſſionated men, who pretend a ſpiritual power to be Prophets, Prieſts, or Miniſters of the Goſpel, or of the Law, without a Commiſſion from God.

But this beaſt here ſpoken of by *John*, it doth chiefly relate to thoſe beaſts that did ſucceed after the deſtruction of *Jeruſalem*, which was a matter of four years after Chriſts death, in relation to thoſe Ten Perſecutions, which did laſt a matter of three hundred years.

So that all thoſe beaſts that perſecuted the Saints in that time, they are called by the Spirit *a ſcarlet coloured beaſt*.

He may be called a ſcarlet coloured beaſt, in regard he had aſſiſted the woman with his temporal power, to perſecute and ſhed the blood of Saints.

So that the ſins of his ſoul, they were as *red* as ſcarlet with the blood of the Saints, and in this ſenſe he is called a ſcarlet coloured beaſt, and not onely ſo, but full of names of blaſphemy, having ſeven heads, and ten horns.

The meaning is this, ſo many heads, ſo many names of blaſphemy, that is, there was ſeven Kings that came out of his loins, as I ſhewed power, and all theſe ſeven heads, or beaſts, they perſecuted and ſhed the blood of Saints, and blaſphemed God that had power over Plagues.

So that they all blaſphemed God, and ſhed the blood of the Saints, for not worſhipping their images, and in this regard he may be called a ſcarlet coloured beaſt, full of names of blaſphemy.

For their ſouls were all made red as ſcarlet with the blood of Saints, and they all blaſphemed alike, and the woman ſate upon them all alike, ſo that they are all called by the Spirit, but one ſcarlet coloured beaſt.

CHAP. LX.

VErſe the fourth, *And the woman was arrayed in Purple, and Scarlet-colour, and decked with Gold, and precious Stones and Pearls, having a golden Cup in her hand, full of abominations and filthineſs of her fornication.*

This woman is the ſame afore-mentioned, and as for her being arrayed in Purple, and ſcarlet-colour; the purple ſignifies the civil outſide appearance, and rich array.

That is, ſhe was arrayed with ſuch outſide language and geſtures and ornaments concerning the worſhipping of Idols.

That it was as a garment of purple unto her, which made the Kings and people all to bow down to her, and glad they were that they might drink of that golden cup in her hand, which cup was full of abomination.

And as for the ſcarlet-colour, ſhe was decked with that is within her.

That is, her ſoul was made as red as ſcarlet, with the blood of the Saints, as the beaſt aforeſaid.

And as for the precious Stones and Pearls ſhe was decked with, that ſignifies that good eſteem the beaſt and the people had of her ſuperſtitious worſhip.

Thinking in themſelves that ſhe was precious in the eyes of the Lord, or as a Pearl, or Jewel in the ſight of God, and that ſhe did God good ſervice to kill his Saints, that would not bow down and worſhip ſo holy a ſervice as was required by her.

And as for the golden Cup in her hand, the Cup ſignifies the form and manner of worſhip, which ſhe doth preſcribe to the beaſt, and the people, to falſe gods.

And that which this golden Cup in her hand is full with, it is the ſuperſtitious idolatrous worſhip, that the beaſt and people muſt drink of.

That is, they muſt do as ſhe hath preſcribed in matter of worſhip,

ship, and so they come to drink out of the golden Cup in her hand, and so they take a full draught of her spiritual abominations and filthiness of her fornications with idols, and in the blood of the Saints.

Verse the fifth, *And upon her head was a name written, Mystery, Babylon the great, the mother of harlots, and abominations of the earth.*

There need not be any interpretation upon this verse, for I have shewed what is meant by *Babylon* before, and what is meant by the mother of harlots, so that I shall pass by this 5 verse, and proceed to the 6 verse.

Verse the sixth, *And I saw the Woman drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus, and when I saw her, I wondered with great admiration.*

Here *John* saw in his vision the Woman drunken with the blood of the Saints, and Martyrs of Jesus.

That is, mystery *Babylon*, or City *Babylon*, which is compared to a woman, that is, all persecuting Spirits in point of worship are compared to a woman.

For they have all drunk the blood of Saints and Martyrs, so that *John* did see in his vision, that they were all drunken with the blood of Saints, even as men are drunken with wine.

So that *John* did wonder with great admiration, to see that God should have so much patience, as to stay so long before he did pour out his Judgements upon this Woman, who had made her self drunken with the blood of the Saints, and Martyrs of Jesus.

But in the seventh verse, *The Angel said unto John, wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads, and ten horns.*

As if he should say, when thou seest the judgement of the woman, and of the beast that I will bring upon them, thou wilt then marvel no more at their being drunken with the blood of the Saints, and Martyrs of Jesus.

CHAP. LXI.

IN verse the eighth, the Angel doth explain unto *Johns* understanding, what the beast is that doth carry the woman, as he did the woman in the seventh verse.

But the explanation of the Angel, it is as dark to the reason of man, as the vision it self.

For who can understand what is meant by these words, verse the eighth, *The beast that thou sawest, was, and is not, and shall ascend out of the bottomless pit, and go into perdition, and they that dwell upon the earth shall wonder, whose names were not written in the book of life, from the foundation of the world, when they behold the beast, that was, and is not, and yet is.*

Yet by the Revelation of the Spirit of Faith, I shall open the meaning of *Johns* words.

The Reader may remember that I gave a touch of it in the interpretation of the thirteenth chapter, where I have shewed the difference between the dragons seven heads, and ten horns, and the Beasts seven heads, and ten horns.

The meaning is this, the Dragons seven heads, did signifie seven Kings besides himself

And the beast that the Dragon did give his seat, power, and authority unto, who had seven heads, and ten horns,

I declare his own head was one of the seven, and the first head of the seven, that did exercise the power of the Dragon.

So that this Dragon *Herod* that persecuted the woman, he is that beast that was, and is not.

That is, he was alive in his own person, when he would have slain Christ with the young children.

But seeing he was prevented in that, and could not devour the young childe Jesus, he persecuted the woman, and the remnant of her seed.

That is, all true believers in that childe Jesus, they were the remnant of her seed.

But the earth help the woman, and swallowed up the flood.

That is, the young children that were slain by the Dragons command, are called by the spirit the earth, and their deaths did swallow up the flood of persecution, that came out of the Dragons mouth.

And this is the beast that was, and is not: that is, he is dead and the other beast that had seven heads, and ten horns, he is that scarlet-coloured beast that the woman doth sit upon.

That is, all the seven heads that this beast, had his own being one, they

they did exercise the power of the Dragon in persecuting the Saints, which was the remnant of the seed of the woman, whom the Dragon did persecute.

Now this is to be minded by the Reader, that the spirit of the Dragon, it did remain in the seed of reason, that was in those seven heads, or seven beasts, though the Dragon which is the eight was dead, as to his outward appearance.

Neither did that visible body of the Dragon appear any more, but that spirit of his seed, it was in his sons seed, so that the same spirit of the Dragon it did run thorow the seed of reason, thorow the line of those seven beasts.

And did cause them to persecute, and shed the blood of the Saints as he did, and would have done.

This was chiefly with relation to those Ten Persecutions, in the time of the Apostles Commission.

And as for the Beast that was, and is not, and shall ascend out of the bottomless-pit, and go into perdition.

The meaning is this, that the same spirit of reason, that was in the Dragon, who was that beast that was, and is not,

I say, the same spirit of persecution shall ascend out of the bottom-pit of the imagination of reason, that is, in the other beasts that succeeded the dragon;

For all wicked beasts were, and are guided by one spirit, even the spirit of the devil, which devil is no other but the spirit of reason in man.

And the imagination that floweth from this spirit of reason, it is that bottomless pit.

So that this beast that did ascend out of the bottomless-pit, it was no other but the spirit of reason that did ascend out of the hearts of those seven beasts aforesaid.

Which caused them to exercise the power of the Dragon, in persecuting and shedding the blood of the Saints, and so at the end of the world they go into perdition.

For this is to be minded, that when a wicked man doth go into perdition, he doth never return again, because it is an eternal perdition.

This is to be minded also, that the bottomless-pit is one thing, and perdition is another.

For

For almoſt all men are in the bottomleſs-pit of their own imaginations, onely thoſe that know truth.

Yet mens ſpirits of reaſon may aſcend out of the bottomleſs-pit of their vain imaginations, and come to know truth, but after the ſpirit of a man goeth into perdition, there is no poſſibility ever to aſcend out of that, becauſe it is eternal.

Again it is ſaid, *And they that dwell on the earth ſhall wonder, whoſe names were not written in the book of Life, from the foundation of the world, when they behold the beaſt that was, and is not, and yet is.*

That is, the ignorant and idolatrous people on the earth, ſhall wonder when they behold the ſpirit of the Dragon acting it ſelf forth in idolatry and perſecution, for not worſhipping his image, as the Dragon did.

So that it did ſeem to ignorant people to be the ſame beaſt, and that the Dragon-beaſt was riſen again, which made them to wonder to behold that beaſt that was, and is not, and yet is.

When as it was no other but the Dragons ſpirit, in the ſeed which acted it ſelf forth in the perſon of another beaſt, much like unto the Dragon or beaſt that was not.

So that thoſe ignorant people that dwell on the earth, they look upon ſpirits going out of the body, and a aſſuming other bodies, but there is no ſuch thing.

But moſt people on the earth then, and at this day doth believe ſuch things, which doth cauſe their vain imaginations to wonder, taking one thing for another.

But the elect ſeed whoſe names are written in the book of life, from the foundation of the world, theſe I ſay, never do wonder at any ſuch thing.

For they know that ſpirits cannot ſlip out of the bodies, and aſſume other bodies, but that ſpirit muſt die with the body.

Onely there is a ſpirit remaineth in the ſeed, that is in another, that may act cruelties like his, or more worſe, but not in the ſame perſon: ſo was it with this beaſt, that was, and is not, and yet is, and ſo forth.

CHAP.

CHAP. LXII.

VErse the nineth, *And here is the mind which hath wisdom, the the seven heads are seven Mountains, on which the woman sitteth.*

This verse is a beginning of the interpretation of *Johns* vision, and of the beast, and of the woman, and so the interpretation goeth to the end of the chapter.

For this must be minded, that *John* saw these things by vision and revelation when he was in the Isle of *Patmos* a banished man, before these things were acted upon this earth, which maketh his writings the more hard to understand, and much more hard to interprete.

So that it must needs be true wisdom to know the minde of the Spirit in these mystical sayings of his.

Yet the revelation of Faith hath understood, and given the interpretation of most of the chief things of concernment in the book of *Johns Revelation.*

These seven heads are called by the Spirit, seven Mountains on which the woman setteth.

These seven Mountains are those seven Beasts spoken of before, though called here seven Mountains.

And as for the woman, I have shewed what is meant by it before, to wit, all spiritual power in relation to the worshipping of false gods, it being set up by non-commissionated men, and all false worshippers they are called by the Spirit, a woman, or the great City *Babylon.*

So that those chief men that have set up forms of worship without a Commission from God, they are called the woman that sitteth on seven Mountains.

She may be said to sit upon them, because her spiritual idolatrous power is above their temporal power.

For, as I said before, the temporal Magistrate is commonly subject to the Priest, especially in matters of religion, so that in this regard the woman may be said to sit upon seven Mountains.

For she had power over all these seven Beasts, to cause them to commit spiritual fornication, and spiritual whoredom with her in worshipping of false gods, and in sheding the blood of Saints.

Verse

Verse the tenth, *And there are seven Kings, five are fallen, and one is, and the other is not yet come, and when he cometh, he must continue a short space.*

The meaning is this, that *John* saw in his vision, that five of these seven persecuting beasts were fallen.

And he, that one, is in present being in the time of the Apostles Commission, and that was the sixth.

And the other that was not yet come, he was to come after the Commission of the Apostles was extirpated out of the world, and when he is come, he shall continue a short space.

That is, he shall not continue to the end of the world, for no man knoweth what the spirit doth mean by a short space, but the spirit of the beast that was, and is not, he shall continue to the end of the world, as in the eleventh verse, *And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.*

The meaning is this, that the spirit of the Dragon *Herod*, the beast who is the eighth, though of the seven wicked beasts, because they all acted by his wicked spirit of reason, the devil.

So that the spirit of the Dragon, it shall run thorow the loins of all persecuting Kings and Head-magistrates, even to the end of the world.

Hath not the spirit of persecution run thorow the loins of many Papist Kings, by the power of the Popes spiritual fornication, since the worship of the Gospel was set up by him all over *Europe*?

Hath not the spirit of spiritual fornication to worship false gods, run thorow the loins of the *Papists*, *Protestant*, *Presbytery*, *Independent*, *Baptist*, *Ranter*, and *Quaker*, all over *Europe*, or as we call it *Christendom*?

So that this spiritual fornication all opinions doth commit with idols, or in worshipping of false gods.

So that they all make up but one woman, or one whore, who committeth spiritual fornication, or one great City *Babylon*.

So likewise there hath many Papist Kings, since the Pope had this spiritual power, that have been guilty of sheding the blood of Martyrs, more then can well be numbered.

Neither can all Protestant Kings be excused in this point, nor Presbytery neither.

Neither

Neither would the other four be excusable, if they were in power.

So that the spirit of the Dragon it doth, and hath run thorow the loins of all these beasts that have been since the Roman Catholick Religion was set up.

So that all the persecution that hath been for conscience sake, all the blood that hath been shed for Religion sake, it hath been shed from the spirit of the whore aforesaid, in the Priests, and from the spirit of the Dragon in the Head-magistrate, who are called beasts.

And this spirit hath raigned, and doth raign in the Head-magistrate ever since the Roman Catholick Religion was set up, as aforesaid, and shall continue to the end of the world.

They all being counted by the spirit but one beast, because they are all guided by one spirit of persecution and blood-shed, for Religion sake.

So that I declare, that this is the beast that was, and is not, even he is the eight, and is of the seventh.

That is, his spirit runs thorow the seed of the seventh, and so it doth run thorow the bodies of these that are the eighth.

So that this spirit of the dragon, which is reason the devil, who hath persecuted, and shed the blood of Saints & Martyrs of Jesus, for not worshipping false gods, that they may all go into perdition together, that is, into eternal damnation.

CHAP. LXIII.

VErse the twelfth, *And the ten horns which thou sawest are ten Kings, which have received no kingdom as yet, but receive power as kings one hour with the beast.*

These ten Kings were inferior to the Beast, and were under his Dominions, for the Beast was as it were an Emperor, who had many Kings under him.

And these ten Kings lived in kingdoms, but were not so established as that they could keep them against the Beasts will, yet nevertheless if they would be obedient unto the Beast, and execute his will, he would give them power as Kings one hour with himself, that was until they had extirpated the name of Jesus out of the world.

And that power they received of the beast, it was to persecute and kill the Saints;

For these ten Kings were those ten horns upon the beast, that had seven heads.

That is, these ten Kings should receive power from the beast, to execute those ten Persecutions upon the Saints.

Yet I would not have the Reader to think, that there was but ten Kings, and no more, for ten Kings did not last 300 years.

But if there were ten score Kings, the spirit doth call them but ten, signifying those ten persecutions in the primitive times.

For the beast had seven heads and ten horns, and these ten Kings were those ten horns, and they received their power to persecute, and shed the blood of Saints and Martyrs of Jesus, from the seven heads, which is called a beast.

So that the one hour that these ten Kings received power from the beast, it was all the time of the Ten Persecutions, for they were the ten horns as aforesaid.

This you may see in the thirteenth verse, *These have one mind, and shall give their power and strength unto the beast.*

That is, seing the beast had given them power as Kings, to shed the blood of Saints, they likewise proffer unto the beast their power and strength to serve him, in what they can.

And the service these ten Kings must do the beast, it is to shed the blood of the Saints, as you may see in the fourteenth verse.

Verse the fourteenth, *These shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of Kings, and they that are with him, are called, and chosen, and faithful.*

These ten Kings aforesaid, are to make war with the Lamb, that is, they make war with the Saints, and shed their blood.

For these ten Kings do execute the will of the beast, in making war with the Saints, for in making war with the Saints, they may be said to make war with the Lamb.

And as the faith and patience of the Saints, did beat their cruel torments, to the terrifying of the souls of their persecutors, even whilest in this life.

So that the sufferings of the Saints with patience and cheerfulness, for they have no other weapons of war, but the weapon of the Spirit.

That

That is to say, *a Breast-plate of Righteousness, the Shield of Faith, the Helmet of Salvation, the Sword of the Spirit*, these are the Lambs weapons of war, and he doth furnish his Saints with them, so that they shall be able to overcome all their enemies.

Who fighteth with Spear, and Shield, or with Sword of steel, or Gun, these are the devils weapons of war, and he fighteth with the Saints, with these and such like weapons, and so kills the body, and hath no more to do.

That is, he puts to death this natural life, which is called, but a killing the body, and hath no more to do.

But the weapons of war the Saints do use, they being spiritual, they kill the persecutors soul, and yet shed no blood.

For as carnal weapons doth kill the natural life of man, and shed his blood.

So likewise those spiritual weapons afore-mentioned, doth kill that spiritual life in the persecutors, with an eternal or second death, and yet shed no blood: and in this manner shall the Lamb overcome these ten Kings, which ten Kings doth include all persecuting spirits whatsoever.

For the Lamb being King of kings, and Lord of Lords, he hath chosen his Saints, and they are faithful to fight under his banner, for he hath called them for that purpose.

And the Lamb being their King and Captain, the Saints shall certainly overcome their persecutors, and in this sense the Lamb shall overcome them.

CHAP. LXIII.

VErse the fifteenth, *And he saith unto me, the waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.*

I have opened this verse before, so that I need not speak any thing more of it here, but I shall pass by this, and go to the fifteenth verse.

Verse the fifteenth, *And the ten horns thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.*

These ten horns are those ten Kings aforesaid, they received

power before from the beast to persecute the Saints, and to make war with the Lamb.

And now they receive power from God to hate the whore and to fight against her spiritual power, as you may see in the seventeenth verse. *For God hath put it into their hearts, to fulfil his will.*

Yet I would have the Reader to minde, that these ten horns, or ten kings, doth imploy all wicked kings who are subordinate, or under the beast.

For all wicked beasts are included in this one beast, and all idolatrous spiritual power is included in this one whore, or City *Babylon.*

So that God will put it into the hearts of wicked kings, to put down the spiritual power of idolatry.

So that the Fifth-Monarchy-men are mightily mistaken thinking in themselves that those Kings, or great persons that shall pull down the Popes spiritual power, or any other spiritual power, that hath neer affinity with the Popish worship, I say they are much mistaken.

For God will put it into the hearts of wicked reprobate men, to do his will, they shall hate the whore, and make her desolate and naked.

That is, they shall smite her flesh with a sword of steel, and burn her with fire, that is, they shall utterly destroy her.

For burning with fire signifies utter destruction, and eating her flesh, it signifies the being well pleased in their mindes, so that their mindes doth feed upon the destruction of her, and in this sense they may be said to eat her flesh.

Onely this I do confess, that the Pope is that whore that must be made desolate, for the same spirit of fornication concerning spiritual matters, or worshipping of idols, is in the Pope and others, as there was in other whores, who profess the same spiritual power as the Pope doth.

For one spirit of idolatry hath run thorow the line of them all in all ages, and the Pope succeeding after the Ten Persecutions, he is called by the Spirit, a whore, and the last whore.

And doth not she by her spiritual power sit upon many waters? which waters doth signifie multitudes of people, nations, and tongues, doth not she by her spiritual power and temporal both, sit almost upon all *Europe?*

Doth

Doth not she sit upon almost all the Beasts, that is, the Kings of *Europe*?

So that when this whore is made desolate, the world will be at an end.

Onely this I would have the Fifth-Monarchy-men to minde, that they must be wicked reprobate men that doth make her desolate, for all that fighteth with carnal weapons, that is a sword and Gun, they are wicked.

Though God doth put it into their hearts to do his will, for one wicked man shall destroy another with carnal weapons.

For these ten horns which signifie all wicked Kings, when they have made the whore desolate, they shall give their kingdoms unto the beast, until the words of God shall be fulfilled.

That is, these conquerors over the whore, shall give their kingdoms unto the Beast, who gave them Commission and power at the first, to persecute and kill the Saints.

So that they take no notice that God did put it into their hearts to do his will upon the whore, but they attribute all the power and glory of it to the beast, looking more upon his Commission and Authority that he gave them

To destroy the Saints, and by the same Authority they think, they do make the whore desolate, not minding Gods putting it into their hearts.

Therefore it is they give their kingdom unto the beast, until the words of God shall be fulfilled.

That is, they shall give their kingdoms unto the beast, until the end of the world.

When God shall make a final end, that is, an eternal destruction of the beast, and of the whore, and of these ten horns, that gave their kingdoms unto the beast, then will the words of God be fulfilled.

CHAP. LXV.

Verse the eighteenth, and the last verse of this chapter, *And the woman which thou sawest, is that great City, which reigneth over the Kings of the earth.*

I have spoken of these things in this verse, in divers places before, so that I need not say no more of it.

Onely

Onely this I would have the Reader to minde, that all this seventeenth Chapter, the things contained in it, it was shewed unto *John* by way of vision.

And what judgement should befall in the end to all those that were concerned in those matters of spiritual and temporal power here upon this earth, this was shewed him in a vision from the first verse to the nineth verse, and from the nineth verse to the end of the chapter, it is an interpretation to *Johns* understanding of the things he saw in his vision.

And though *John* did understand the interpretation thereof, few or none else since that time that could interprete *Johns* vision, or understand them either.

Nay, none but he that hath a Commission from God can do it, so that there is great need of the interpretation of these mystical sayings in this chapter, and in the whole book of the *Revelation* of *John*, unto the Seed of Faith.

But by the seed of reason, wise, and learned men, perhaps it will be counted but as dreams, and phancies of my own brain, though they themselves doth not know how to interprete one verse in the whole book truly.

But I shall let them pass, and advise the Seed of Faith, especially those that understand the doctrine of the true God, and the right devil, to minde the interpretation of this chapter, and all the rest, and they will see how one thing depends upon another.

So that great satisfaction may be found, as to their eternal Salvation.

CHAP. LXVI.

CHapter the eighteenth, it doth contain a prophesie of the utter downfal and destruction of the spiritual *Babylon*, who hath shed the blood of Prophets, Apostles, and Saints, for worshipping the true God, and not worshipping her idols.

Even as the temporal *Babylon* was utterly destroyed, for her cruelties to *Judah* and *Jerusalem*, as you may see *Isaiah* 47. & so *Jer.* 25.12. So that there was a perpetual destruction upon the temporal City *Babylon*, when the seventy years was expired for their cruelties to the Jews.

So

So likewise when the time appointed of God is expired, there will be a perpetual downfal and destruction of this City, spiritual *Babylon*, for her cruelties to Prophets, Apostles, and Saints, about worship.

In the first verse of this chapter, *John saw another Angel come down from heaven, having great power, so that the earth was lighted with his glory.*

And in the second verse, *His message was to cry mightily with a strong voice, saying*, Babylon *the great is fallen, is fallen.*

She may well be called *Babylon* the great, because this *Babylon* is a spiritual *Babylon*, and of a longer standing then the other *Babylon*.

For this spiritual *Babylon* hath had a being ever since *Moses* and *Joshua* were taken out of this world, ever since false worship hath been set up by man, and learned men hath had power given them from the civil Magistrate, to set up forms of worship.

So that it is become the greatest City in the world, and will remain to the end of time before it be utterly destroyed.

Neither was there found in the destruction of the temporal *Babylon*, any blood of Prophets, Apostles, or Martyrs of Jesus, as there will in this spiritual *Babylon*.

For though the temporal *Babylon* was cruel, it was upon a temporal account.

Neither was their cruelty to last but a matter of threescore and ten years, but the cruelties of this spiritual *Babylon*, it hath been upon a spiritual account.

And these cruelties hath been acted by her this many thousand years, so that all the blood that hath been shed upon a spiritual account, from the creation to the end of time, may be brought upon this great City spiritual *Babylon*.

Because she is become an habitation of devils, & a hold of every foul spirit, and a cage of every unclean and hateful bird.

It may well be said she is a habitation of devils, for none but devils will execute her commands, and such people that are of the worst sort of devils, even unclean spirits, or like hateful birds.

So that her power and authority, it is as a cage to shelter these devils, and unclean spirits, and hateful birds.

For this is to be minded by the Reader, that these devils are

m en

rum, the unclean spirits are men, and the hateful birds are men, and those wicked men who are imployed in the whores service, to punish all those that will worship not her idols, or false worship.

So that she is become a cage for all wicked spirited people to shroud themselves under.

As may be seen in the third verse, *For all nations have drunk of the wine of the wrath of her fornication, and the Kings of the earth have committed fornication with her.*

That is, by her spiritual power she hath sent forth these devils, unclean spirits, and hateful birds, with commission from her to all nations to drink the wine of the wrath of her fornication.

That is, if the nations would not commit fornication with idols willingly.

That is, worship according to her command; for her idolatrous worship, the pleasure she receives in it, is called the wine of her fornication.

But if people will not obey to worship, as is required by these unclean spirits, and hateful birds,

Then they must drink of the wrath of her fornication, perhaps excommunication, or death it self.

For though she hath a golden cup in her hand full of wine, yet if people will not drink with her freely and willingly, she will put poyson, that is, her wrath into the wine, and make them drink whether they will or no.

So that they shall either drink her wine, without wrath, or the wine of her fornication, and her wrath together.

Oh how many millions of people have drunk her wine alone, and many thousands have drunk her wine and wrath together?

And that which is more then this, the Kings of the earth have committed fornication with her.

That is, the Kings of the earth have committed fornication with her, in that they have worshipped false gods, by the instigation of the whore, the rabbins them believe that that is the way to save their souls.

So that she hath deceived the Kings of the earth, and all nations, either by their committing spiritual fornication with her, or else by drinking the wine of the wrath of her fornication.

So that the Kings of the earth are in a worse condition then the

other,

other, because they committed fornication with her, that is, they were accessary to the setting up of all false worship, and in the councel with her.

So that the nations that did drink the wine of the wrath of her fornication, they did but obey her command, and so committed fornication with idols from a Law, and a command.

But it was otherways with the Kings of the earth; but however, she, and all those that have committed fornication with her, either by consulting with her, or by obeying her commands, when she is destroyed with an eternal destruction, so will all these that have committed fornication with her, be where she is to eternity.

CHAP. LXVII.

THerefore in the fourth verse, *John heard another voice from heaven, saying, Come out of her my people, that you be not partakers of her sins, and that you receive not of her Plagues.*

How should Gods people come out of her?

The Spirit doth not mean, that they should come out of the world, for she doth deceive all nations, and her power is every where, where Gods people doth dwell.

So that there is no going out from her power, except they go among the heathen.

But the meaning of the Spirit is this, that Gods people should come from their idolatrous worship and practise.

So that you may not commit fornication with idols, that you may not be partakers with them of their sins, and so you shall receive none of her plagues.

For in the fifth verse, *Her sins have reached up to heaven, and God hath remembered her iniquities.*

So that now she must be rewarded as she rewarded the Saints, as in the sixth verse, *Reward her even as she rewarded you, and double unto her double, according to her works, in the cup which she hath filled, fill to her double.*

That is, as she hath drunk the blood of Prophets, the blood of Apostles, the blood of Saints and Martyrs of Jesus, now she must have her own blood to drink.

And not onely so, but her cup must be filled up double, that is, she shall drink the torments of her own soul eternally.

As soon as one torment is suffered, the cup of her soul shall be filled up again with another torment.

So that her cup shall be always full of torment for her to drink eternally.

And thus will her cup be filled double and double again.

For though God hath suffered his servants the Prophets, and Apostles, and Saints, to have their blood poured out and drunk by this whore and the beast,

The time will come that he will avenge their blood upon these two, and all their adherents, and give them their own blood double to drink.

So that their cup shall be so full of the wine of Gods wrath, that they shall be drinking of it to eternity.

As for the seventh verse, there is little matter of concernment, so I shall pass it by, and speak a little of the eighth verse, where it is said; *Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be utterly burnt with fire, for strong is the Lord God, who judgeth her.*

This eighth verse doth determine a total and final destruction of the spiritual whore, or City *Babylon*, and that her plagues shall come in one day death and mourning.

That is the first death, which is a natural death, it shall enter into a second death, and cause much mourning, because it is a living death, and a dying life.

Else there would be no mourning in death: and as for the famine she shall suffer, the meaning is this.

That there shall be such a famine, or want of peace in her soul in the second death, that no motion, or thought of peace, or deliverance shall arise in her soul to give any hope, so that there will be a famine of peace indeed, for she will be utterly burnt with fire.

It will be a fire indeed, for the fire of Gods wrath will burn eternally, and never be quenched, besides the destruction of the glory of this world.

So that the Reader may see, what will be the end of this spiritual mystery *Babylon*, with the beast and all false worshippers.

Which thing hath been prophesied of ever since *Moses*, he being

ing the first Commissionated Propher, and I being one of the last, God hath given me understanding to interprete the *Revelation* of *John* the Evangelist, even till I have found out a period of the destruction of that great City *Babylon*.

Which destruction and utter downfal, is concluded by *Johns Revelation* in the eighteenth chapter and the eighth verse, so that I shall patiently wait the time when God will make it visibly appear, yet by faith I do know it will certainly be so, even as all Prophets, and Apostles have done before me.

CHAP. LXVIII.

FRom the eighth verse to the twentieth verse, it is onely a relation of the astonishment in the mindes of men, who were Merchants and had trading at Sea, who were made rich by trading with idolatrous people.

For the Kings of the earth, who have committed fornication with her, and lived deliciously with her, they shall bewail and lament her when they see the smoak of her burning.

They may well lament for her, for they have committed fornication with her, so that they shall suffer with her.

For there will be but little time for them to see the smoak of her burning, before they are in it themselves.

But the Spirit doth speak what the heart of man would speak, in case there were time given men to see such a destruction, and he not in it himself.

So likewise it is said, *They standing afar off, for fear of her torment.*

That standing afar off, is onely to set forth what the minde of man doth use to do in the case of a temporal destruction, or if a temporal City were to be burnt up.

Men that are afraid will stand afar off for fear, there is the same thoughts in man, as to the end of the world, men would stand afar off, when that comes, if they could.

So that the Kings who committed fornication with her, and the Merchants that were made rich by her, they did stand afar off in their mindes, for fear of her torment.

But they were quickly in it as well as she, and all that lamenta-

tion that was made rich by her, in respect of that riches and temporal costlines that they had by her, it was all in the minde of man, and would have done so indeed had they had time.

For if this great City was destroyed in one hour, there was little time to stand afar off to see her torment.

But the Spirit speaks forth what is in the nature and minde of man, and what he doth use to do in temporal things, and would do at that day if they could.

Therefore I shall pass by all their lamentation, *Alas, alas, this great City!* and come to the twentieth verse.

CHAP. LXIX.

VErse the twentieth, *Rejoyce over her, thou Heaven, and ye holy Apostles and Prophets: for God hath avenged you on her.*

Here the Reader may see, that the holy Apostles and Prophets are encouraged to rejoyce at the destruction of *Babylon*, before she is destroyed.

For she is not destroyed yet, neither are the Prophets and Apostles as yet capable to rejoyce over her destruction, for most of them are asleep in the dust of the earth.

But it is a usual thing for the Spirit to speak of things at a distance, as at present being, because God that is truth, or the God of truth, cannot lie; but will give unto his servants the Prophets and Apostles, the things he promised them.

And they by faith believed him, and did suffer persecution and the loss of their lives by this City *Babylon*, giving themselves up to their wicked wills, depending upon God to avenge their blood on her.

So that they by faith did obtain the assurance in themselves that God would avenge their blood on her.

Again, the *Revelation* of *John* may bid them rejoyce, because it is the nature of Faith to rejoyce: and not onely so, but the holy Apostles and Prophets shall, and will certainly rejoyce that God hath avenged them on her.

This is in like manner as the Kings and Merchants aforesaid did stand afar off, and lament the downfal and destruction of this great City *Babylon*.

The

The one is required to rejoyce at her deſtruction, and the other is ſaid to ſtand afar off, and doth lament her deſtruction.

Yet neither of them both doth ſee it viſible: but it is in the nature of one to rejoyce eternally over her deſtruction, they being in eternal happineſs; and it is in the nature of the other to lament eternally for her deſtruction, becauſe their condition will be eternally ſad with her.

So that the Spirit doth ſpeak what things ſhall be, though not at the preſent time.

Likewiſe *the Heavens are bid to rejoyce over her.*

The Reader is not to underſtand that the ſtarry Heaven or Element is to rejoyce over her; but the Heaven doth imploy thoſe creatures that are in Heaven, as the holy Angels who deſired to pry into the myſtery of Salvation by Chriſt.

So theſe holy Angels are capable to rejoyce with the Apoſtles and Prophets, over the deſtruction of this great City *Babylon*, &c.

CHAP. LXX.

VErſe the 21. *And a mighty Angel took up a ſtone like a great mil-ſtone, and caſt it into the ſea, ſaying, Thus with violence ſhall that great City* Babylon *be thrown down, and ſhall be found no more at all.*

Here the Reader may ſee, that the lamentation of the Kings and the Merchants, and the rejoycing of the Heaven, and the holy Apoſtles and Prophets, are ſet before the downfal of this City *Babylon*; ſo that which muſt be firſt is laſt, and that which muſt be laſt, firſt.

This is that which puzzles all the wiſe men in reaſon, but the Spirit of Faith can trace the ſteps of God, and finde him out where ever he goeth.

For the Scriptures, the Law, and the Prophets, and the Goſpel have been the pathes for Gods Spirit to walk in: but there hath been many turnings and windings in theſe two beaten pathes.

I may ſay beaten by the ſeed of Reaſon: the ſeed of Reaſon, Non-commiſſionated men, have travelled thorow theſe two pathes theſe many hundred years, but never could finde out thoſe narrow pathes where Gods Spirit uſe to go.

Neither could they finde him; for if they could have found him,

him, they would have known him, and many other heavenly Myſteries which is of abſolute neceſſity for man to know, but it is hid from their eyes, and revealed to mean and inferior men in the ſight of the world.

So that all Commiſſionated Prophets, and Apoſtles, and true Witneſſes of the Spirit, can trace the narrow pathes where God goeth; nay, though God ſeem to hide himſelf, yet the Spirit of Revelation will finde him out.

Did not the Prophets finde out the meaning of *Moſes*, and ſo came to know the God of *Iſrael*?

Did not the Apoſtles finde out the Spirit of God in the Prophets writings?

Hath not God given us the Witneſſes of the Spirit to finde out the meaning of the Prophets, and of the Apoſtles?

And ſo we have found the true God in all thoſe narrow pathes he hath walked in by his Spirit, in the Law, and in the Goſpel.

Nay, and in this Book of the *Revelation of John*, God hath as it were hid himſelf more obſcure than in moſt places of the Bible, yet the revelation of Faith hath found him out, as will be ſeen by the eye of Faith in this Treatiſe.

But the Reader may know, that the latter part of this Chapter, from the twentieth verſe to the end, is onely the Spirits rehearſing of the deſtruction of this ſpiritual *Babylon*.

And of the ranſacking of that great City by the Angels, who poured out the vials of Gods wrath upon her, even as an Army doth ranſack a City when they are overcome by their enemies.

As in the 22, 23, 24 verſes, *And the voice of Harpers, and Muſicians, Pipers and Trumpetters ſhall be heard no more at all in her.*

That is, all pleaſant muſick whatſoever, ſhall be ranſacked and taken from her, ſo that no pleaſure or delight ſhall be found.

Neither ſhall there be any craftſ-man, or millſtone to grinde any more in thee.

That is, no man ſhall uſe any Trade, or grinde any corn any more in thee.

And the light of a Candle ſhall ſhine no more in thee, and the voice of the Bridegroom and of the Bride ſhall be heard no more at all in thee.

That is, all lights whatſoever ſhall be taken from her, and that joy of marrying and giving in marriage, ſhall be taken away.

Theſe things afore-mentioned, doth include all the glory and comfort that can be had, or that men have had in this world.

The wrath of God hath ranſacked this City of all, and in the ranſacking of this City, there God doth finde the blood of Prophets, and of Saints, and of all that were ſlain upon the earth, as you may ſee in the laſt verſe of this Chapter.

So that God will ranſack this City *Babylon*, even as the King of *Babylon* did *Jeruſalem*, as *Jer.* 25. 10. So *Jer.* 7. 34. *Then will I cauſe to ceaſe from the cities of* Judah, *and from the ſtreets of* Jeruſalem, *the voice of mirth, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride, for the land ſhall be deſolate*, &c.

That deſtruction of *Jeruſalem* was much like unto this, onely that was but for a time, and that a ſhort time too, but this is for eternity. So much for the interpretation of the chief things in the eighteenth Chapter.

CHAP. LXXI.

IN the eighteenth Chapter, *Johns* revelation and viſion did treat onely upon the utter downfal and deſtruction of the ſpiritual *Babylon*, and this nineteenth Chapter doth ſet forth the joy, and glory, and triumph the Saints and Angels have in the deſtruction of this great City.

For now doth begin their eternal glory, and not before; neither is the one, nor the other not as yet.

But as *John* ſaw in the viſion the downfal of the Whore, ſo in his viſion he ſaw the rejoycing of the Saints and Angels in heaven after her deſtruction, which things will be as certain, as if at preſent; therefore it is that *John* doth ſay he ſaw theſe things as if they were performed and done already.

For it is a uſual courſe of the Spirit to ſpeak of things to come, as if they were in preſent being, becauſe the Seed of Faith can patiently ſtay Gods time for the accompliſhment of his promiſe.

And are contented onely with the aſſurance of faith in themſelves, that they ſhall rejoyce in heaven, that God hath avenged their blood upon this wicked city *Babylon*, who killed the Prophets, Apoſtles, Saints, and Martyrs of Jeſus.

Chapter nineteen, *And after theſe things I heard a great voice of much*

much people in heaven, saying, Allelujah, salvation, and glory, and honor, and power, unto the Lord our God.

The meaning is this, after *John* had seen the utter overthrow of this great idolatrous City *Babylon*,

Immediately after he heard a great voice of much people in heaven, that is, he heard the voice of the twenty four Elders, the four Beasts, the Prophets, and Apostles, and the multitudes of Saints which cannot be numbered, and the holy Angels, saying, or giving praise unto God in such like words as these, Allelujah, salvation, and glory, and honor, and power unto the Lord our God.

All these sounding forth their praise unto God together, must needs be a great voice indeed: onely this is to be minded, that none but the revelation of the Spirit could hear it in heaven, and yet be here upon earth.

So that this great voice *John* heard in heaven, it was by those aforesaid, in praise unto God that he had avenged the blood of his servants at her hand, as you may see in the second and third verse.

Again they said, *Allelujah, and her smoak rose up for ever and ever.*

So that all this joy and glory *John* heard in heaven, it was even for this one thing, that God had judged thus, to give that whore who corrupted the earth with her spiritual fornication, a perpetual torment, that the smoak of it might ascend for ever and ever.

And in verse the 4th, *The four and twenty elders, and the four beasts fell down and worshipped God, that sate on the throne saying, Amen, Allelujah*: so that you may see that all are concern'd in this matter, to give praise unto God for this judgement upon her.

These four beasts, the Reader may remember I have shewed what they are in this Treatise, but for the four and twenty Elders, I have said little of them here, but I have spoken more largely of them *in the Interpretation of the eleventh of the Revelation.*

And in the fifth verse, *A voice came out of the Throne, saying, Praise our God all ye his servants, and ye that serve him both small and great.*

His servants signifies his Prophets, and Messengers whom God did send.

Small and great doth signifie all true believers, or Saints, let them be ever so great in faith and knowledge, or ever so small, or weak in faith and knowledge.

Yet so it be true faith though but small, they are all required by

that

that voice from the Throne to praise God: and for what must they praise God for? even for his judgement upon the whore.

And not onely so, but that God will raign now himself over you in eternal joy and glory, and raign over the wicked persecutors in eternal pain and shame, as you may see in the sixth verse.

CHAP. LXXII.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of a mighty thundering, saying, Allelujah, for the Lord God omnipotent reigneth.

This voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, they are the same as I said before, to wit, the four and twenty Elders, the four Beasts, the Prophets, and Apostles, and the multitude of Saints more then can be numbered, and the holy Angels.

These in their praises unto God, was the voice of many waters, and the voice of thunderings.

I say, these are they that doth sing Allelujah to the Lord God omnipotent, who reigneth for ever and ever, in joy and glory with his Saints, and for ever and ever over the reprobates in eternal torments, as aforesaid.

For these voices say in the seventh verse, *Let us be glad and rejoyce, and give honor to him.*

That is to God, for the marriage of the Lamb is come, and his wife hath made her self ready.

This Marriage is an eternal Marriage with God, and the elect seed, for all the elect seed are Saints from the begioning of the world to the end of it, are called by the Spirit, but one virgin.

And this Lamb the virgins Husband, is no other but God himself, as I have shewed before.

So that at the end of time, all the Elect Seed shall be married unto God their King, & Redeemer, not onely in true righteousness and holiness, as they were in the state of grace here in this world,

But they shall be married unto the Lamb, which is the onely wise God blessed for evermore, to that eternal felicity, joy, and glory with him.

So that his wife shall have a propriety in those eternal joys, even as a vertuous woman hath here in her husbands estate.

For in the eighth verse, *And to her was granted, that she should be arrayed in fine linen, clean and white.*

For the fine linen is the righteousnes of Saints, that is, the righteousnes of Faith.

For faith purifies the the heart, and Saints being clothed with this righteousnes of Faith, they become virgins.

They are called virgins, in that they are not defiled in their souls with idols and false worship, which is called by the Spirit, fornication, or whoredom.

So that this Bride the Lambs wife, being clothed with the righteousnes of Faith, it is called by the Spirit, fine linen clean and white, and this is the righteousnes of Saints, who is the Bride to God her Husband;

Who putteth upon this white clothing a Garment of eternal glory, which will shine more brighter than the Sun.

More might be said in this thing, but I suppose there is enough said to satisfie the Seed of Faith.

And as for the nineth and tenth verses I shall pass them by, because I have spoken of them, and given the meaning of them in *the Interpretation of the eleventh of the Revelation.*

CHAP. LXXIII.

VErse the eleventh, *And I saw heaven opened, and behold a white horse, and he that sate upon him was called, Faithful, and true, and in righteousnes he doth judge, and make war.*

This white horse, is the same white horse as I spake of before in the sixth chapter of *Johns Revelation*, and he that sate upon this white horse, is the same that sate upon that white horse, to wit, the righteousnes of Saints.

And he that sate upon this white horse, was no other but Christ Jesus, the onely wise God, as I have shewed before.

For this is to be minded by the Reader, that though Christ hath a righteousnes of his own, which may be a white horse for himself to sit upon, he being called Faithful, and true, and in righteousnes he doth judge,

Yet nevertheless the righteousnes of Saints is included all into one righteousnes, so make up but one white horse for the onely wise God to sit upon, and to make war.

That

That is, he made war with death, hell, and the devil, as I said before, and overcame them, and so had many Crowns upon his head, as you may see in the 12 verse.

These many Crowns upon his head, they signifie but two Crowns; all other Crowns of glory which he hath, they are all included in these two.

That is, he hath a Crown of glory upon his head, as he is the Creator of all things, that is, all creatures according to the instinct of nature, do shew forth honor and glory unto a Divine Being, who hath created all things for his own glory.

So that there is an exceeding great Crown of glory upon the head of Christ Jesus, as he is the Creator, and the other Crown of glory upon his head, it is as he is the Redeemer.

For Redemption in all those that are concerned in it, is of more worth, and of higher esteem, than the work of Creation is.

So that this work of Redemption it hath procured to himself a 2 Crown of glory of more weight, then the work of Creation.

So that all Crowns of glory he hath upon his head, they are all included in these two, and the white horse he doth sit upon it, is the righteousnes of Faith.

For by this righteousnes of Faith he conquered death, hell, and devil, and by this Faith he hath made war with these spiritual enemies, and by the same power of Faith he will overcome, and destroy all temporal enemies with an eternal destruction, as *John* doth speak of, as if it were already done, as aforesaid.

Verse the twelfth, *His eyes were as a flame of fire, and on his head were many Crowns, and he had a Name written that no man knew but he himself.*

As for his eyes being as it were a flame of fire, that is, onely to signifie the exceeding glory, and brightnes of his eyes.

They are so piercing, that he can see thorow Angels and men, so that no mortal man can look upon him, no more then the eyes of a man are able to look upon the Sun in its brightnes: and as for the many Crowns upon his head, I have spoken of that in the verse before.

But it is said, *And he had a Name written that no man knew but he himself.* The meaning is this, there was no man knew his Name that was written upon him but he himself, until he did reveal it to some man.

For who knew him by the Name of *Jehovah, God Almighty*, until he revealed it to *Moses*?

Also who knew his name was the *Word of God*, as in the thirteenth verse, had he not revealed it unto *John*?

As it is said in the Gospel of *John*, *In the beginning was the Word, and the Word was with God, and the Word was God.*

So that his name must needs be the Word of God, and how should any man know this but he himself, until he did reveal it unto some man: so that when the Name of God was known to no man but to he himself,

The thing was then a secret thing, but now it is revealed unto man, it doth belong unto us, and to our children.

For secret things belong unto God, and revealed things to us, and our children.

So that when God hath revealed any secret, or heavenly mystery unto man, it may not then be called no more secret, but man may know it in a measure even as God doth himself.

So that the Name of God is known by his servants, the Prophets, Apostles, and Witnesses of the Spirit, and by his Saints, to their exceeding great joy and glory, so that his name is known to others now besides himself.

CHAP. LXXIV.

VErse the thirteenth, *And he was clothed with a vesture dipt in blood, and his Name is called, The word of God.*

The Reader may remember, that when I came to the thirteenth verse of the first Chapter of *Johns Revelation*, I found such a like saying as this, that is, *John saw in the midst of the seven golden Candlesticks one like unto the Son of Man, clothed with a garment down to the foot.*

Which garment I said I would open hereafter; so that now being come to it again, I shall open what is meant by this garment down to the foot, and by his vesture dipt in blood.

This Son of Man *John* saw in the middest of the seven golden Candlesticks, it was no other but Jesus Christ, and this Jesus Christ is the onely wise God, as I have shewed before.

And it is he that *John* saw clothed with a garment down to the foot, and it is he that is clothed with a vesture dipt in blood.

Now

Now the word *Veſture*, and the word *Garment*, ſignifies both one thing: onely this is to be minded by the Reader, what the Spirit doth mean by this garment down to his foot, and his veſture dipt in blood.

The meaning of the Spirit is this: The eternal Spirit became fleſh, ſo that the fleſh of Chriſt was a garment or a veſture that did clothe the God-head Spirit with.

So that he being clothed with fleſh from the head to the foot, this fleſh is called by the Spirit *a garment down to the foot*.

So that this garment of fleſh, is that veſture dipt in blood, according to that ſaing of *Iſaiah* the Prophet, *Iſaiah* 63. 1. *Who is it is that cometh from Edom, with dyed garments?*

So in the ſecond verſe, *Wherefore art thou red in thy apparrel, and thy garments like him that treadeth in the wine-fat?*

This propheſie of *Iſaiah* is, that God would become fleſh, and ſo clothe himſelf with a garment of fleſh, ſo that this garment might be made red with blood.

That is, the whole body of fleſh which is called the garment of the God-head-life, might be made red, even as one that treadeth the wine-fat;

For if a man ſhould tread the wine-fat of the grapes with no other apparel on but his fleſh onely it would make him look red as if he had been treading in a pool of blood.

Even ſo doth the Prophets words ſignifie when he ſaith, *Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat?*

As if the Prophet ſhould ſay, Wherefore doth thy fleſh, which is thy apparel, or thy garment, look red? for thou haſt been treading the wine-preſs of the wrath of Almighty God, like unto him that treadeth the wine fat of the grape.

So that thy fleſh, which is thy garment down to the foot, muſt needs look red with blood; for the garment of his fleſh is that veſture dipt in blood.

This the Prophets did ſee by the eye of Faith, and ſo they called the fleſh of Chriſt *a Garment*, red like the wine of the ripe grape, in regard he had not yet ſuffered death in the fleſh, but was to ſuffer.

But the revelation of *John* ſaw that he had ſuffered death in that

that flesh, and therefore saith, *And he was clothed with a vesture dipt in blood*; meaning his flesh was dipt in blood, in that he had troddden the wine-press of the wrath of Almighty God; that is, he trod the wine-press of his own wrath against sin.

For he is the Almighty God himself, though he clothed himself with a garment of flesh that he might be capable to die, and that reason, the devil, might be the more capable to put him to death.

That the garment, or vesture of flesh he had on him, might be dipt in blood for the redemption of the Seed of *Adam* to an eternal happiness, and that his blood might keep down the reprobate seed to endless misery.

So that the Reader may see what the Spirit doth mean by Christ being clothed with a garment down to the foot, and his vesture dipt in blood.

For I think none are so ignorant, as to think that it was any woollen, or linnen, or silk garment that was dipt in blood, that would have been little benefit to any man.

But the ignorance of people is so great, that they will think and believe any thing though never so contrary to reason, and yet seem to be wise men in reason; but the greater is their darkness in spiritual and heavenly things.

Yet the Seed of Faith may see what this vesture dipt in blood is, and who it was that was clothed with this garment down to the foot: It was no other but God himself, as is said in the same verse. *And his Name is called, The word of God*; for there is none can truly be called the Word of God, but God: *for the Word was with God, and the Word was God*, as I have shewed before.

CHAP. LXXV.

Verse 14. *And the Armies which were in heaven, followed him upon white horses, clothed in fine linnen, white and clean.*

These armies which were in heaven, they are the Saints, and the Prophets, Apostles, and Witnesses of the Spirit, are the Captains over these armies, that is, all true Believers in every Commission are in these three armies, and there is one Chief General in all the armies in heaven, and that is God himself.

So that all these armies in heaven follow him upon white horses. For as the General hath a white horse to sit upon, so likewise have

have all the armies in heaven, that is to say all the Saints, white horses to sit upon also.

The Reader may remember that I shewed before what is meant by a white horse, and how that God himself had a white horse to sit upon, to wit, his own righteousness of faith.

By which power of faith God created all things, and by the power of faith he fulfilled the Law, and by the power of faith he laid down his life unto death, and by the power of faith did rise again, so that this righteousness of faith is that white horse that Christ doth sit upon.

Likewise the armies in heaven they follow him upon white horses also: that is, all the Saints, as aforesaid, being true Believers in Christs death, that his blood was the blood of God, so that this blood hath washed their souls in it, that their hearts are purified by faith in the blood of the Lamb, so that they have the righteousness of faith in them, and this righteousness of faith is called by the Spirit, *A white horse.*

So that all the armies in heaven, that is all true Believers, they have white horses to sit upon to follow their God, their King, and their Redeemer.

And as for their being clothed in fine linnen, white and clean, that signifies their souls being purified by faith, the guilt of all sin is cleansed from them, so that though their souls were as red as scarlet with the guilt of sin, yet now being purified by faith they are made as white as snow: So that their souls are clothed now with peace, joy, and glory which is as *fine linnen, white and clean, &c.*

Verse 15. *And out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron, and he treadeth the wine-press of the fierceness and wrath of Almighty God.*

This sharp sword that goeth out of his mouth, it is out of the mouth of Christ, that is, when he shall command his Angels to pour out their vials of wrath, or plagues, upon the enemies of truth.

It may be called a sharp sword that goeth out of his mouth, so that by the word of his mouth he shall cause his Angels to smite the nations: and when they have smitten them dead, he by a word of his mouth will raise them again, and rule them with a rod of iron, in that he will make them undergo a second death.

So that the two-edged sword that goeth out of his mouth, shall

cut

cut both ways, that is to say, it shall cut down this natural life, and cut down that spiritual life also, so that after death they shall have a living death, and a dying life; so that he will rule them with a rod of iron in utter darkness, where is weeping and gnashing of teeth for evermore.

For as much as he hath trod the wine-press of the fierceness and wrath of Almighty God, he hath purchased to himself a greater power than he had before, even a power, that after he hath killed this natural life, to kill both body and soul of his enemies in hell fire, that is, with a second and eternal death, and so he will rule them with a rod of iron indeed.

I would not have the Reader to stumble, because it is said in Scripture in divers places, and in this verse also, *that he treadeth the wine-press of the wrath of Almighty God*, as if there were a Father above Christ, as men have vainly imagined, and have not stuck to say that Christ trod the wine-press of his Fathers wrath.

But I would have the Reader to know, that there is no such saying in all the Bible, as that he trode the wine-press of his Fathers wrath, but *he treadeth the wine-press of the wrath of Almighty God*, for he is the Almighty God himself, though in a two-fold condition, as I have shewed before in this Treatise.

Which methinks might satisfie the minde of any sober moderate man; but if it doth not satisfie the reason of man, I cannot help it, the thing is truth in it self, and it was a truth to the Prophets and Apostles, and to *John* the Evangelist, and it is a truth to me, and will be a truth to all true Believers to the worlds end.

CHAP. LXXVI.

Verse the sixteenth, *And he hath on his Vesture, and on his Thigh, a Name written, King of kings, and Lord of lords.*

This vesture is the body of his flesh, as I said before; and on his thigh, signifies that part of his vesture that is most fittest to write his name upon, the thigh being the most fleshy part of a man, and so most fittest to write upon.

That is, it was the most fittest part of all the body to thrust the spear into; so that there was written on his vesture, and on his thigh, *King of kings, and Lord of lords.*

That is, he was pierced with the devils spear in the body, and

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in his thigh, and by the blood that came out of his own vesture, there was this name written upon his own body, *King of kings, and Lord of lords.*

That is, that body was the body of God, and that blood was the blood of God: so that he being the King of Heaven, he must needs be *King of kings, and Lord of lords*; for who is King of kings, but God himself onely?

So that as he was the Creator of all things, he had this Name written on him as he was the Creator, *Jehovah, God Almighty, I am that I am*; this was the Name of God as he was the Creator, and this name was written on his Spiritual body, which was his vesture for his God-head Spirit to live in; but now God is become flesh, and hath cloathed the Godhead Life with a garment of flesh as a vesture, and shed his most precious blood, he being in the condition of a Son, or a Servant, he made himself capable of the pains of death, and so died unto Sin; that is, to satisfie sin, for nothing could satisfie sin, but the blood of God.

And by his dying unto it, he destroyed sin, in that death could not keep him under it.

For if death could have kept that body of Christ in the grave, so that it might not have risen again, then sin and death would have lived for ever and ever, and this world would have had no end.

So that by this death of God, he hath conquered sin, death, and hell for the Seed of *Adam*, that they shall have no power over them, not as to keep them under eternal torments.

But on the contrary, he hath by his death overcome sin, death, and hell, so as to make them serve for the eternal torment of the seed of the serpent who have acted sin.

So that as he hath gone thorow the condition of a Redeemer, and overcome sin, death, and hell, upon those two consideration, aforesaid,

By the body of his flesh he hath purchased to himself, as he is the Redeemer, a name written on that body of flesh, which is called his vesture, *King of kings, and Lords of lords.*

But here is one thing more to be minded, that this death of Christ was that which treadeth the wine-press of the wrath of Almighty God.

For God was wrath with sin, and nothing could punish sin, but

an eternal death, so that God having no way to destroy sin, and to be even with the serpent, that brought sin and death into the world, not onely to himself, and his own seed, but also to *Adam* and his seed.

So that God being willing to avenge himself of the serpent, and his seed, and to restore *Adam*, and his Seed again, he took upon him the Seed of *Abraham*, which is the nature of *Adam*, and not the nature of Angels, of whose nature the serpent was of.

And so clothed the eternal spirit with a body of flesh, and so offered up the eternal spirit unto death, that he might destroy him that had the power of death, which is the devil, which devil is no other but the spirit of reason in man.

So that as death was in the devils hands before Christs death, yet now by his death, he hath gained the power of death himself into his own hands.

So that now he will deliver his own seed from it, and will inflict the same death eternal upon the devil and his seed, as he would have done upon God and his seed.

So that the wrath of Almighty God it was against sin and death, which the serpent brought into this world upon all the seed of *Adam*: and the body of God by the assistance of the eternal spirit, must tread the wine-press of it.

That is, the eternal spirit was the life of the blood, that was in that blessed body, so that he poured out his soul unto death, and was offered up through the eternal spirit: and this was the treading the wine-press of the wrath of Almighty God, he being the Almighty God himself; and by this work of Redemption, he hath a Name written upon that body of flesh he suffered death in, *King of kings, and Lord of lords.*

I confess these things are deep mysteries, hard for me to explain in words, and more hard to be understood by those who know not what revelation doth mean.

For things of this nature cannot be explained with that ease, as other matters may, which is more easie to understand; but the Seed of Faith may see, what is meant by the wine-press of Gods wrath, and who it was that treadeth it in, that his soul was made an offering for sin, and so hath a Name by his sufferings, *King of kings, and Lord of lords*, as aforesaid.

CHAP.

CHAP. LXXVII.

IN this fifteenth verse, *John* hath concluded the marriage of the Lamb, with the joy, and glory the Saints shall have in heaven, over the destruction of *Babylon*, that is, over the destruction of all wicked persecuting men from the beginning of the world to the latter end thereof, and by what means these things hath been accomplished.

Even by that sharp Sword that goeth out of Christs mouth, in giving his Angels command to pour out the vials of his wrath upon the earth, and by his own garment dipt in blood, hath he accomplished glory, and eternal happiness to the Saints, and shame, and endless misery to the reprobate.

So that in the latter part of this chapter, the Spirit doth call to remembrance, the great destruction of that great City *Babylon*, and doth incite the Saints in heaven to increase their joy in heaven, by feeding upon the destruction of that great whore, who caused all the nations of the earth to drink the wine of her fornication, as you may see in the seventeenth verse.

Verse the seventeenth, *And I saw an Angel standing in the Sun, and he cryed with a loud voice saying to all the fowls that flie in the midst of heaven, Come and gather your selves together unto the Supper of the great God.*

These fowls that fly in the midst of heaven, are the Saints, they are called by the Spirit, the fowls that fly in the midst of heaven, and these fowls are invited to Supper with the great God.

Here the Reader may see that Christ is the great God, for they sup with him they were married unto, that is, the Lamb they were married unto, and he the fowls of heaven must sup with.

Also this is he that is *King of kings, and Lord of lords*, even the great God, and that which the great God, and the fowls of heaven must have to supper, it is set down in the 18 verse.

Verse the eighteenth, *That ye may eat the flesh of Kings, and the flesh of Captains, and the flesh of men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.*

This verse doth imply all, both great and small, that fought under the banner of the beast, and the false prophet, which false pro-

prophet signifies the spiritual Power of the whore, as aforesaid, and the beast signifies the Civil Power, or Head-magistrate, who committed fornication with the woman, and so joyned together to fight against God and his Saints.

And these Kings, Captains, and mighty men, and small and great, they were all authorized by these two Powers aforesaid, to fight against God, and his Saints, and so they did persecute and kill many of them, yea, they killed Christ himself.

So that now as these men did eat the flesh of the Saints, and drink their blood, in that they were pleased in their mindes that they had shed the blood of Saints, and the blood of Prophets and Apostles; for that is called by the Spirit, *eating and drinking*.

So likewise now the great God hath by the sword that goeth out of his mouth, destroyed with a final and eternal destruction those Kings, Captains, and great Men aforesaid: Now the great God and all his Army of Saints, who are the fowls of heaven, shall sup with the flesh of these men, aforesaid.

That is, they shall eat their flesh, not with their teeth; but their spirits shall feed upon their eternal damnation with joy & delight, so that their souls shall be satisfied, or filled with their flesh.

For the fowls of heaven shall feed upon their eternal damnation in their mindes, even as men do upon the tendrest flesh that is with their teeth; and their spirits will be as well satisfied with their destruction, as mens hungry stomachs are with sweet flesh.

So that there is a spiritual eating of the flesh of Kings, and Captains, and the flesh of mighty men in their destruction, as there is a spiritual eating of the flesh of Christ, and drinking his blood to their eternal joy and happiness.

And this kinde of Supper are the Saints invited unto, that they may sup with the great God, for they shall have the same flesh to eat as he hath, & as he is satisfied in eating their flesh, so shall they.

CHAP. LXXVIII.

VErse 19. *And I saw the Beast, and the Kings of the earth, and their Armies gathered together, to make war against him that sat on the horse, and against his Army.*

This nineteenth verse signifies the same things as the eighteenth verse doth, onely *John* saw the Beast and those Kings muster up their

their Army together, to fight with him upon the horſe, and againſt his Army.

But he that ſate upon the horſe was Chriſt, and his Army that followed him were the Saints, and his horſe was a white horſe, and all his Army ſate upon white horſes alſo, as I ſhewed before.

But he that ſate upon the horſe was too hard for the Beaſt and the Kings of the earth, ſo that the Beaſt was taken, as in verſe 20.

And the Beaſt was taken, and with him the falſe prophet, that wrought miracles before him, with which he deceived them that had received the mark of the Beaſt, and them that worſhipped his image. Theſe both were caſt alive into a lake of fire burning with brimſtone.

This Beaſt and falſe prophet ſignifie the Civil Power, and the Eccleſiaſtical, or Spiritual Power; for the beaſt ſignifies the temporal Power, and the falſe prophet ſignifies the Spiritual Power.

For theſe two always committed fornication together, and in all Ages they joyned together to perſecute the Prophets, Apoſtles, Saints, and Chriſt himſelf, and ſo they will do to the end of time.

And *John* ſeeing by the eye of Faith and Revelation the end of the world, he ſaw alſo the Beaſt and the falſe prophet taken.

That is, he ſaw the whole temporal Power of this world, and the whole ſpiritual Power of this world, who joyned together in falſe worſhip, and in perſecuting the Saints, *John* ſaw them both taken, *& they were both caſt alive into a lake of fire burning with brimſtone.*

So that this ſpirit of the Beaſt ſhall remain in its ſeed to the end of the world, and the ſpirit of the falſe prophet ſhall remain in its ſeed to the end of the world, ſo that they may both be caſt alive into a lake of fire burning with brimſtone, with all thoſe that received the mark of the Beaſt, and that did worſhip his image.

Verſe 21. *And the remnant were ſlain with the ſword of him that ſat upon the horſe, which ſword proceeded out of his mouth: and all the fowls were filled with their fleſh.*

The remnant that were ſlain, ſignifies all thoſe that were of the Beaſts and falſe prophets minde, yet did not gather themſelves together to the Beaſts Army, but they were as it were a remnant left behinde as a Reſerve; as it is a cuſtom for Generals of Armies to leave a remnant behinde as a Reſerve: but if the Generals Army be beaten, and he taken, the remnant will quickly be deſtroyed by him that overcometh.

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So it is with Christ, when he hath taken the Beast and false prophet, and cast them alive into a lake of fire burning with brimstone, and when he had spoiled the Kings of the earth, and the Captains, and the mighty men of war, and all the common soldiers, who had received the mark of the Beast in the fore-head, or in the right hand, it was an easie matter for him that sat upon upon the horse to slay the remnant with the sword that goeth out of his mouth.

In fine, the slaying of the remnant with the sword, it was to cast the remnant, and the Kings, and Captains, and mighty men, and all, both great and small, into a lake of fire burning with brimstone, with the Beast, and the false prophet.

So that all the Saints, which are called by the Spirit, *the fowls of heaven*, they were all filled with their flesh, so that the Saints shall never hunger or thirst more, but shal be fully satisfied in their damnation, who alwayes made the Saints to hunger and thirst after peace and quietness.

And to reign with God their King and Redeemer, in that eternal felicity, joy and glory, where is all satisfaction that can be had, where there will be no hunger nor thirst, but a continual increase of new joys for evermore. So much for the interpretation of this Nineteenth Chapter.

CHAP. LXXIX.

WHen I had gone thorow this Book of the *Revelation* of *St. John*, I found many things in it exceeding mysterious, even as a sealed Book, as it were impossible for any one to interprete, yet through the assistance of the revelation of the Spirit of Faith, I having the knowledge of those two Foundations the Scriptures standeth upon before, to wit, the knowledge of the true God, and the right devil, so that from these two Foundations all the chief and great mysteries, and hard sayings in that Book hath bin opened unto me, and I have given the interpretation of all the chief matters of concernment in that Book, first and last, yet but very short, considering the variety of mystical sayings in that Book of *John's Revelation*.

But when I had seriously considered, and understood the height and depth of these heavenly sayings of *John* concerning the true God, *the Alpha and Omega, the first and the last, that was dead, and is alive, and behold he liveth for evermore.* With

With many other heavenly mysteries which was in my heart, which I understood, but I had not words in my self to set it forth, and to declare it to others, that they might understand these mysteries also, yet nevertheless I thought it was better to express these heavenly Secrets as well as I could, rather than to bury them with my self alone.

So that who ever doth read this Treatise of *The Interpretation of this Book of the Revelation of St. John*, I say they must take it as it is, and let them remember that God seldom chose Learned men to declare the mysteries of his kingdom: but let that pass.

When I had weighed and pondered in my minde this great mystery of God, that God became flesh, I was moved in my minde to express my self thus unto God:

Oh Lord God of truth, thou that wert from eternity, and hast thy being of thy self, a spiritual body in form like a man; thou who knowst no beginning of thy self, neither dost thou know any ending of thy self; yet thou by thy own wisdom and power, became very man, clothing thy spiritual body with pure humane flesh, onely the Life of that body was no other but the Godhead Life, so that thou madest thy self a little lower then the Angels: also thou madest thy self capable to suffer the pains of death by thy own creatures, and so thy vesture was made red, it being dipt in thy own blood for the Redemption of thy own seed, the seed of Adam. *It is thee, O Lord, that wert the first reveal'er of heavenly secrets unto mankinde, some thou hast revealed thy minde unto by voice of words, some by secret inspiration of thy Spirit, and others thou hast revealed the mysteries concerning thy self, and thy kingdom, by the Spirit of Faith, that doth arise out of its seed; so that the original of all true Revelation, and understanding the mysteries of thy kingdom, it doth come from thee, Oh Lord God of truth, so that I can truly say with* Moses, *the Prophets, Apostles, and Saints, Blessed be the Lord God of truth, who hath revealed unto me the mystery of God, and the mystery of the right devil, with the interpretation of many other heavenly secrets spoken of by* John *in this Book, never revealed before unto Prophet or Apostle; therefore unto thee, O Lord God of truth, thou that art* King of kings, and Lord of lords, *who art that* Alpha *and* Omega, *whose garment of flesh was made red, and whose vesture of flesh was dipt in his own blood, for the Redemption of mankinde, thou who art the first, and the last, even he that was dead, but is alive, and behold he liveth for evermore, to thee one-*

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ly be ascribed all Alleluiah of praises by me thy servant, whom thou hast chosen, when I thought not of it: Also let Alleluiah, blessing, glory, and honor be given unto him, by all those that doth truly understand, and believe these things interpreted in this Treatise: I say again, let us give all praises, honor, and glory unto our God, our King, and our Redeemer, even the Lord Jesus Christ, both now, and for evermore. Amen, Amen.

CHAP. LXXX.

AS for this twentieth Chapter, it is onely a relation of things done before: and as for the chief things in this Chapter, concerning Satans being bound for a thousand years, and after the thousand years was expired, Satan was let loose, with many other things depending thereupon, they are opened already in *the Interpretation of the eleventh of the Revelation.*

Onely I shall give a word or two, to shew what is meant by *Gog* and *Magog*: This *Gog* and *Magog* is the Turk, Pagan, and all heathen men, who never professed the worship of *Moses*, nor the worship of the Gospel: that is, the same spirit that was in the heathen in former time, who were called by the Spirit *Gog* and *Magog*, as you may see, *Ezekiel* 39. 1. *Thus saith the Lord God, behold, I am against thee, O Gog.* And in verse 6. *God will send a fire on Magog.*

So chapter 38. 2. *Son of Man, set thy face against Gog, the land of Magog:* and in the 3 verse, *and say, Thus saith the Lord, behold, I am against thee, O Gog, the chief Prince of* Meshech.

Now this *Gog* and *Magog* spoken of in *Ezekiel*, it was no other but *Nebuchadnezzar* King of *Babylon*; he, I say, is called by the Spirit, Gog, as in 2 *Chron.* 36 6, and all his princes who had great armies who helped him to fight against *Jerusalem*, and they are called by the Spirit *Magog*, as you may see 2 *Kings* 24. 1, 2. *Nebuchadnezzar* King of *Babylon* came up: that is, he came up to fight against *Jerusalem*, and there came against *Jerusalem* bands of the *Caldees*, and bands of the *Syrians*, and bands of the *Moabites*, and bands of the children of *Ammon*; these all came against *Judah* to destroy it, and so they did, according to the word of the Lord. And these bands of men, aforesaid, are called by the Spirit *Magog*; so that it may be clear to the Reader, that this *Gog* and *Magog* spoken of by *John*, it is meant all the Heathen power upon the face of the earth, in that the heathen hath three parts of the world in his hands. For this

is to be minded by the Reader, that this *Gog* and *Magog* ſpoken of by the Prophets, they were Heathen powers, and people who never did profeſs, nor confeſs the Scriptures of truth: And this *Gog* and *Magog John* ſpeaketh of, are Heathen men alſo; for the ſame ſpirit that was in that *Gog* and *Magog*, it doth run in the line of that ſeed, even to the end of the world.

So that the Heathen that ſhall be deſtroyed at the end of time, may be called *Gog* and *Magog*, as the other *Gog* and *Magog* was deſtroyed after the ſeventy years were expired, they were deſtroyed with a temporal deſtruction, but this *Gog* and *Magog John* ſpeaketh of, they will be deſtroyed with an eternal deſtruction at the end of time.

For this ſpirit of reaſon, the devil, or Satan, that was bound for a thouſand years, and when the thouſand years was expired, he was let looſe, which things I have opened in *The Interpretation of the eleventh of the Revelation.*

This ſpirit of reaſon, the devil, as aforeſaid, it being looſed out of priſon, which priſon I have ſhewed what it is in that book aforeſaid, ſo that this Satan being looſed, he goeth forth to deceive the nations, which are in the four quarters of the earth, as in the eighth verſe of this chapter, *Gog and Magog to gather them together to battel*, the number of whom is as the ſand of the Sea.

So that the Reader may ſee, that Satan ſhall go out to deceive the nations that are in the four quarters of the earth, which four quarters doth ſignifie all the world; for the world is divided but into four parts, and all theſe four parts of the earth, they are deceived by this ſpirit of Satan, which ſpirit of Satan I have ſhewed what it is in my other writings: but this is to be minded, that the Saints, the Seed of Faith, are excepted by the Spirit, for though they live in the four parts of the earth, yet they are not deceived by the ſpirit of Satan, not as to their eternal perdition as the other is, ſo that this is to be underſtood, that this Satan, the devil, ſhall deceive the nations in all the four quarters of the earth, to their eternal perdition.

Alſo it is to be minded, that there is a principle of perſecution for religion & worſhip, even in *Gog* and *Magog*, that is to ſay, in all the heathen, as there is in thoſe that profeſs and confeſs the Scriptures.

For if *Gog* and *Magog* doth but hear of any man, or people, that

doth worſhip any other God beſides his God, he will perſecute him to death, eſpecially if he be a native under his dominions, and ſo is it with all profeſſors of Religion, who know not the true God, nor his true worſhip.

So that Satan, the devil, he hath gone forth unto all the four quarters of the earth, and hath deceived the nations therein with falſe worſhips, and imagioing of falſe gods, this many hundred years have they been deceived: and not onely ſo, but there is a ſpirit of perſecution, that doth run thorow the nations in all the four quarters of the earth, even amongſt profeſſors of the Scriptures, as there doth in the heathen.

So that all the four quarters of the earth they fight againſt God, and compaſs the Camp of the Saints about, and the beloved City. The Saints are called by the Spirit the beloved City, ſo that this beloved City muſt needs be compaſſed about, becauſe the Saints doth live in the four quarters of the earth, and the nations of the four quarters of the earth being deceived by Satan, they perſecute the Saints every where.

So that they by their perſecution, they have, and do, and will to the end of the world, compaſs the Camp of the Saints about, who is the beloved City.

I ſay theſe aforeſaid, will compaſs the Camp of the Saints with perſecution, until fire come down from God out of heaven, and devour them; this fire that cometh down from heaven, it is meant that eternal fire of Gods wrath upon his enemies, as you may ſee in the 10 verſe.

And the devil that deceived them, was caſt into the lake of fire and brimſtone, where the beaſt, and the falſe prophet are, and ſhall be tormented day and night, for ever and ever.

The meaning is this, that *Gog* and *Magog*, with all the nations of the four quarters of the earth, who were deceived by the ſpirit of reaſon, the devil, to worſhip falſe gods, and to perſecute the Saints in all parts of the earth.

They ſhall at the end of the world, as aforeſaid, they ſhall be caſt into the ſame lake of fire and brimſtone, as the beaſt, and the falſe prophet are, and ſhall be tormented for ever and ever, as aforeſaid.

So that at the end of the world, that ſpirit of reaſon which men received

received from the loſt Angel, with all its wiſdom whereby it hath deceived all the nations of the earth, and hath always perſecuted and killed the Saints, the beloved City of God, from the beginning of the world, even from the righteous *Abel* to the end of the world: I ſay, this ſpirit of reaſon which is called by the Spirit, Satan, a devil: this Spirit who hath cauſed *Gog* and *Magog*, and all the nations of the earth to perſecute the Saints.

This devil, with all the ſeed who hath fought under his banner, though in ſeveral forms and manner, he, and they, with the beaſt, and falſe prophet, with all their adherents, ſhal be caſt into a lake of fire and brimſtone, where they ſhall be tormented for ever and ever: and this fire and brimſtone is that wrath of God that cometh down from heaven, which is called by the Spirit, fire that came down from God out of heaven, and devoured them, *&c.*

So that this chapter is but a rehearſal of what was ſaid before in the 18 and 19 chapters, both of the deſtruction of myſtery *Babylon*, and of the glory of the Saints.

Yet I thought it ſomething neceſſary to open the meaning of *Gog* and *Magog*, becauſe I have not met with thoſe words before, neither have ſpoken of them in that book, aforeſaid.

But as for the reſt of the matter in this 20 chapter, I have ſaid as much as need be ſaid of it, in one place or other in this Treatiſe, and in *The interpretation of the eleventh of the Revelation*, and to repeat one thing twice, over would be needleſs: and as for the chief heads contained in the 21, 22 chapters, I have opened them in the ſaid *Interpretation of the eleventh of the Revelation.*

So that I ſhall interpret a little what is meant by thoſe words of *Johns Revelation*, the 22 chapter 18, 19 verſes, and ſo conclude this Epiſtle.

CHAP. LXXXI.

THeſe words of *John* hath been an occaſion of many perſecuting, and ignorant men, and womens ſpirits, to perſecute and rail againſt the pureſt truth that ever was declared, and againſt the true Meſſengers whom God hath choſen and ſent.

Whom he hath endued with the ſpirit of Revelation, and Interpretation of Scriptures, more then all the men in the world beſides, in that when things have been declared, and Scriptures interpre-

ted beyond the common ſenſe that learned men have declared and interpreted, they have ſaid with great anger and zeal, that we have either added to the word of God, or elſe we have diminiſhed from it.

Therefore to ſatisfie the Reader, I ſhall open how a man may be ſaid to add unto the propheſie of this Book of *Johns Revelation*, and how he may be ſaid to diminiſh, or take away the words of this propheſie of this Book.

The words of *John* are theſe, verſe 18. *For I teſtifie unto every man that heareth the words of the propheſie of this book, if any man ſhall adde unto theſe things, God ſhall adde unto him the plagues that are written in this book.*

Verſe 19. *And if any man ſhall take away from the words of the book of this propheſie, God ſhall take away his part out of the book of Life, and out of the holy City, and from the things which are written in this book.*

I would have the Reader to minde, and he may know whether a man doth adde unto this Book, or take from it; for this is to be minded, that who ever doth undertake to be a Miniſter of Chriſt without a Commiſſion from him, or ſhall undertake to give the interpretation of the Scriptures, without having the gift of Interpretation; which gift he cannot have except he have a Commiſſion from God, or from him that did receive it from God.

For how is it poſſible that any man ſhould give true interpretations of the Scriptures, and of that Book of the *Revelation* of Saint *John*, and yet not know the true God, nor the right devil?

Therefore it is for certain, that all Non-commiſſionated Miniſters and Speakers whatſoever in all the ſeven Churches in *Europe*, I ſay, it is they onely that do add unto this Book, and they onely that do take from it.

They may be ſaid to add to it, becauſe they give this, and that ſenſe upon the words of this Prophecy, even what their imaginations doth dictate unto them, they being uncertain in themſelves that what they ſay to be true.

So that who ever doth take upon him to be a Miniſter of the Goſpel, & to interprete the Scriptures without a Commiſsion from God, or that knowledge aforeſaid, I ſay ſuch men as thoſe may be ſaid to add unto the words of the Prophecy of this Book of the

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Revelation; and not only ſo, but to the whole Book of the Scriptures.

For all men that do undertake to be Miniſters and Preachers of Chriſt without a Commiſsion from him; they not being ſent by him, theſe men onely are thoſe that do add unto the Prophecy of this Book, that is, they add their own vain thoughts and conceivings of their own imaginations unto the truths of God.

So that in ſtead of the true meaning of the Scriptures, the people have nothing elſe but the Preachers thoughts and conceivings of the Scriptures, and ſo are altogether unſatisfied in their ſpirits; and theſe are thoſe men that do add unto the Prophecy of this Book of the *Revelation*, and to the Book of the Scriptures.

So in like manner will God add unto him, or them, the plagues that are written in this Book.

Now what theſe plagues are, they are ſpoken of in this Book. The plagues that ſhall be added unto them, are ſpiritual, that is to ſay, ſpiritual darkneſs upon the minde here, and the fear of the ſecond death; ſo that the ſoul of man ſhall poſſeſs the ſecond death, which ſhall burn as a lake of fire and brimſtone in utter darkneſs, where is weeping and gnaſhing of teeth to eternity.

Theſe are thoſe ſpiritual plagues that God will add to all thoſe men that go to be Preachers of his Goſpel, and were not ſent by him; for they onely do add unto the Prophecy of this Book.

So that the Reader may ſee, what a dangerous thing it is for a man to take upon him to prophefie, preach, or teach as a Meſſenger of Chriſt without a Commiſsion from him.

For who ever doth ſo, he doth add his own vain thoughts and imaginations in the Scriptures of thoſe Heavenly Secrets, Myſteries, and Viſions declared by holy men, who were inſpired by the holy Ghoſt, or the revelation of Faith, to write thoſe things aforeſaid; yet men by their own imaginations, by the gift of Learning, and by the natural wiſdom of Reaſon, will undertake to interprete Scriptures, and to be Preachers to others, without a Commiſsion from God, and without any true knowledge of God.

And ſo theſe men do come to add other Interpretations of their own conceivings unto the Scriptures, which is contrary to the mind of that Spirit that writ them, and ſo they become capable to receive of thoſe plagues that are written in this Book, as aforeſaid.

CHAP.

CHAP. LXXXII.

ALso I would have the Reader to know, that the same men that do add their conceivings unto this book, the same sort of men do take away from the words of this Book of this Prophecy.

They may be said to take away from it, in that they will not suffer any true Interpreter to expound the meaning of the words of the Prophecy of that Book of the *Revelation*, or any other Scriptures: onely this, some mens mindes are acted out one way, and some another; some men so they may be suffered to speak their own phantasies upon the Scriptures, so as to please themselves and their Hearers, that is, they care not how much they add to this Book, not minding to take any thing from it.

It is not their principles to take any thing from the Scriptures, but their delight is altogether to add their vain conceptions, conceiving the meaning thus, and thus.

But he that taketh away from this Book, is such a one that will not suffer the true Interpretation of the Scriptures, nor of this Book of the *Revelation*, because the true Interpretation of the Scriptures overthroweth all the Principles of Religion in the world.

So that if truth should be suffered to have freedom in the world, then all the old Principles of Religion that have been received in the world so many hundred years by the Pope and others, they would quite fall to the ground.

So that there is a necessity that there should be a number of men to add unto this Book, and a number of men to take away from it.

For true revelation always had some to add to it, and some to take from it: so that he that taketh from it, *God will take his part out of the Book of Life, and out of the holy City, and from the things which are written in this Book.*

The meaning is this, that as they would not suffer no true Interpretation of the Scriptures to abide in the world, but would take it quite away both the Interpretation, and the Interpreter also: So in like manner God will take his part out of the Book of Life, and out of the holy City, so that he shall have no part in that glory and everlasting life which is written of in this Book of the *Revelation*.

That is, he thought by taking away from the words of this book, that is, by his persecuting the true Interpretation of it, that he did

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God good ſervice, even as he did that added to it; for he that adds unto it, as aforeſaid, doth think he doth God good ſervice.

So in like manner he that taketh from it, as aforeſaid, that perſecutes true Revelation and true Interpretation, he doth think he doth God good ſervice in ſo doing, and ſo he thinks to have a part in the Book of Life, and to be one of the members of the holy City, and to have a right to that glory and happineſs that is written in this Book; when as, (alas, alas,) he is one of them that hath taken away from the Prophecy of this Book, by perſecuting the true Interpretation of it; ſo that God hath taken away that part he thought he had in the Book of Life, and that confidence he had in being a member of the holy City, and of the glory hereafter.

I ſay, all theſe things will God take away from thoſe men, that doth take away from the words of the Prophecy of this book of the Scriptures, and more eſpecially this book of the *Revelation* of Saint *John*. This is the true meaning of the Spirit, in adding and taking away from this Book of *Johns Revelation*.

Oh where is there a man hardly to be found, but he is guilty of one of theſe two, either to add, or to take away from this myſterious book of the *Revelation* of *John*?

So that the Reader may ſee, what the Spirit doth mean by adding, and taking away, and who they are that doth this, for this is to be conſidered that no man can interpret the Scriptures truly, but he that is choſen and ſent of God, as *Moſes*, and *Aaron*, *Peter*, and *Paul*, and us the Witneſſes of the Spirit.

Alſo none can interpret the Scriptures truly, but thoſe that have the ſame Spirit, as thoſe had that ſpake the Scripsures; that ſpirit can trace the ſteps of God Almighty in thoſe three parts which God hath walked in: Thoſe three parths are Gods three Commiſſions, or three Records on earth, to wit, the Water, Blood, and Spirit, ſo that no Commiſſionated man of God can be ſaid either to add to, or diminiſh from the word of God; for he is choſen of God to reveal the myſteries of the kingdom unto his choſen ones, which myſteries are hidden in that letter.

So that the meſſengers of God they ſhall be puniſhed of God, if they will not go forth to declare the myſteries of his kingdom: but on the contrary if men go, & are not ſent of God, they are puniſhed of God, for going before they were ſent, and in going before they

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are sent, they do add, and take away from the Scriptures, and from this book of the *Revelation*; for they being not chosen, nor sent of God, they do not know the true meaning of the Scriptures, so they not knowing the truth of them, they add their own conceits, and senses upon them, and diminish, and take away the true Interpreter by persecution; and will not suffer it to abide in the world, lest their own principles should fall by it: and this is the true meaning of the Spirit, and what is meant by adding, and taking away from the words of the prophecy of this book of the *Revelation* of St. *John*.

I thought it something necessary to open these two verses, because it hath been a thing common in most peoples mouths, when they have heard the interpretation of Scriptures, with many deep Secrets opened, and many heavenly Mysteries revealed, which never was revealed before, or that hath not been commonly known amongst Religious people, they have seemed hard sayings.

So that men have cryed out, O Blasphemy, or else say, I have added to the word of God; or if the interpretation doth differ from the common received opinion, or interpretation,

Then they will say, I take away from the word of God, yet they know not what it is to add, or to take away from it, therefore I have opened these two verses in the last chapter, and the last verse but one of the *Revelation* of St. *John*, that the Seed of Faith may know what it is, and who they are that add, and diminish the words of the prophecy of this book aforesaid, and who it is that doth not add, nor diminish, but doth give the true interpretation of all the deep secrets, and hidden mysteries of the whole book of the *Revelation*. And now last of all what it is to add, and take away, with the joy, and glory of them that doth not add, nor diminish thereupon, with the plagues, shame, and misery of all those that doth add thereunto, or diminish there from.

So much for the Interpretation of all the chief Heads and hard sayings in the whole book of the *Revelation* of St. *John*, and the conclusion of this Epistle.

Lodowick Muggleton.

FINIS.

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